

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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—mainly, perhaps, with a view to this end—will narrowly and jealously watch what they do in reference to these measures, and, we may add, will be exceedingly slow to appreciate any excuses for failure of duty in regard to either of them.

There is, however, a class of questions respecting the treatment of which opinions may vary. What is to be done with those bills, some of them probably to be originated by Convocation, some of them to be introduced by individual members of the Church of England, the object of which will be the correction of obvious anomalies in the working of the Establishment system? We refer, of course, to such measures as that of Mr. Cowper-Temple, for the occasional occupation of Church pulpits by Dissenting ministers; of Lord Sandon, for the institution of parochial councils; and of Convocation, perhaps, for a more convenient regulation of liturgical services. Any or all of these propositions may be good in themselves, and, as far as they go, may commend themselves to the private judgment of each member of the assembly to which they will be submitted. Doubtless, they are intended to strengthen the Establishment, by giving freer play to the religious feelings of its members. There are few, we believe, of the Nonconformist community who would not rejoice to aid the Church, as a spiritual institution, in improving and perfecting the machinery by which she seeks to give a fuller expression to her spiritual yearnings and purposes. It will, however, remain to be considered whether even this commendable intent can be legitimately or effectively promoted by the agency of legislation. The House of Commons, at any rate, is not constituted after a fashion which qualifies it to pronounce judgment upon these internal questions. The further it proceeds in this direction, the more likely it is to put impediments in the way of emancipating the Church of England from her subjection to Parliamentary authority. We will not undertake decisively to foretell what course the friends of religious equality will elect to pursue in reference to this particular class of questions. But we cannot forbear the utterance of our own opinion that, be the object what it may, any addition to the laws which govern the religious affairs of any spiritual institution, will be an augmentation of the practical difficulties standing in the way of that separation of things spiritual and things political, which lies at the very foundation of ecclesiastical freedom.

There will be the whole class of educational questions to be dealt with. Happily, the Nonconformists proper have arrived at something like a unanimous decision as to the principle which should guide them in respect of these matters. Unhappily, they did not arrive at it until after much mischief had been done in consequence of their previous uncertainty of purpose. They will probably, therefore, feel the necessity, not merely of firmness, but of wisdom and tact. Their duty, it seems to us, will be to go straight to the mark, not allowing themselves to be beguiled either to the right hand or to the left; but, at the same time, not unwilling to take into account the difficulties which their own timidity has contributed to increase. A good deal, of course, will necessarily depend upon the temper with which they are met. They cannot expect to be triumphant in the existing Parliament. They have them-

selves made their ultimate appeal to the constituencies. Meanwhile, they will, no doubt, see the importance of retrieving their position with all that steadiness and coolness, that determined assertion of their principles, mingled with forbearance, which the nature of the case, in connection with its antecedents, so imperatively demands. The men who have taken up their final stand upon what they regard as an irrefragable position, can afford to fight their battles with all the ardour, but also with all the absence of flurry, which are the surest presages of eventual success.

Then there is the question of disestablishment and disendowment, which, it has been publicly announced, will probably be again brought forward in the House of Commons, although in a somewhat less abstract form than that adopted last session. Possibly, the division on this subject will be the last taken upon it prior to a general election. We have little doubt that it will show a considerable increase of the minority upon that of last year. This, however, is conjecture merely, though not altogether arrived at without some indications that it may be correct. Prognostications as to what Parliament may do frequently turn out to be illusory. To ascertain their duty, and to discharge it with fidelity, is all that the friends of religious equality can do. This we are confident they will not be backward in performing, and we are quite willing to leave the disposal of results to a more unerring judgment than any they can aspire to exercise.

ECCLESIASTICAL NOTES.

THERE are some things which it is impossible to imagine, and one of them is that Archdeacon Denison should obey his bishop when he believed the bishop to be wrong and himself to be right. With a certain class of men, and especially Churchmen, obedience to the order of a superior is a matter of course. It is the first ecclesiastical law. Hence the marvellous readiness with which the Roman Catholic bishops and clergy have accepted and professed to believe, if they do not believe, the doctrine of the Immaculate Conception and the doctrine of Papal Infallibility. We should scarcely be able to understand this if we did not all of us know how great is the influence of authority in matters of opinion, and that when it does not produce positive belief, it at least produces acquiescence and acceptance. But the singular feature in the few and isolated ecclesiastical revolts that have taken place in the Established Church, is that they have come from men who, above all others, preach up authority. Your Low Churchman does not think much of bishops, but his spirit of obedience is greater than that of your High Churchman. If you want to see a bishop flouted, you must, as a rule, go to a man who reverences the Episcopal order as a Divine institution, and who will defend it with his dying breath. Archdeacon Denison is such a man, and yet he is now at open war with his diocesan. Bishop Ellicott has discovered, or has been informed, that certain rites are practised at East Brent which he believes to be illegal. He has therefore withdrawn his licence from the archdeacon's curates, and inhibited the archdeacon himself. The curates, we suppose, will have to give way, but the archdeacon himself does not intend anything of this kind. We shall see who will win. Meantime, it is curious to find a bishop at war with his own "Eye"—the office which the archdeacon is supposed to exercise in the body episcopal. Shall the body say to the eye, "I have no need of thee?"

But the Bishop of Gloucester and Bristol is not

Ecclesiastical Affairs.

THE NEW PARLIAMENTARY SESSION.

It is only natural that, before business has seriously been taken in hand by the great Council of the Nation, the friends of religious equality should cast forward a scrutinising and anxious glance, in order, if possible, to discern some of the general features of the political region they will be called upon to traverse. The prospect before them, so far, at least, as it can affect their present tactics, is somewhat more hazy than usual. The great object of their policy can never be doubtful to them. They may follow it with as much confidence as the sailor may steer his ship in the darkest night by the unerring guidance of his compass. Nevertheless, as they draw near to the coast for which they have been making, it ought not to be wondered at that, in their attempts to strike this or that port into which they may desire to enter, they should be solicitous to obtain the best practical counsel of which they can avail themselves, and perhaps be a little nervous lest a mistake towards the end of their course should deprive them, for a time, at any rate, of the advantages which they proposed to themselves in the steady prosecution of it. Indeed, they who have practical objects before them of any considerable importance to be reached by legislation, cannot but be conscious of an increase of anxiety at the commencement of another Parliamentary Session, lest by some inadvertency in the manner of conducting the cause they have at heart, the progress of religious equality should encounter temporary obstructions which greater skill and foresight might have served to avoid.

There are two or three questions likely to come up during the session, about which no hesitancy whatever can be felt. Take, for example, the Burial Bill of Mr. Osborne Morgan, the Abolition of Clerical Fellowships in the two English Universities, and the throwing open of all the advantages of Trinity College, Dublin, to men of all religious persuasions. In reference to these matters the course requires nothing but plain sailing. To be in his place when either of these questions comes up for discussion, to give such assistance as he can in debate, and to vote with uniform steadiness for the proposed end, may be fairly looked for from every representative who puts down the principle of religious equality as an item of his political career. Constituencies which have elected such members

the only diocesan who has got into trouble. His Grace of Rochester is also in hot water. We have before us what is entitled, "Correspondence between the Rev. W. S. Helps and the Bishop of Rochester on Ritualism," which has been forwarded to us by a friend as an illustration of "sweetness and light in the provinces." It appears from this correspondence that Mr. Cartwright, vicar of Braintree, in the course of last summer engaged Mr. Helps to act as his curate. Very soon, according to Mr. Helps, Mr. Cartwright complained that Mr. Helps did not preach sacramental doctrine, such as the seven sacraments, transubstantiation, penance, &c. By-and-by Mr. Helps was dismissed, and having been dismissed, addresses himself to the Bishop of Rochester, complaining of Mr. Cartwright both personally and ecclesiastically. This, according to Mr. Helps, is what is done by the Vicar of Braintree:—

With regard to the doctrine preached by Mr. Cartwright, I object to it now, and he cannot plead ignorance, for I objected to such doctrines to him before I came. He preaches transubstantiation, pure and simple, for he preaches nothing but sermons copied from Da Ponte, Schuppé, Manning, Faber, and other Roman authors, and he countenances his curate, Brent, in doing the same, for on the 24th December, in the afternoon, Brent preached, and assured the people that "Every time they communicated they received at the hands of God's priests the Body of God." He uses incense before what he calls "Mass" (see note, copy A 3) every Thursday morning; he has a children's mass every other Thursday, which all the boys and girls of the national schools are forced to attend; he elevates the paten and chalice, and he himself genuflects after consecration, and orders his curates to do the same; he frequently has mass at which no one communicates, contrary to the discipline of the Church of England; he wears the vestments which have been declared illegal; he has on his so-called altar, on the great festivals, an immense number of candles, to the great disgust of all sensible people; he has processions every Sunday evening, and on certain other occasions, and when told that they are illegal, he answers that he does not care about State-law, but only wishes to be ritually correct.

The bishop thereupon made inquiries, and, as the result, expressed his satisfaction with Mr. Cartwright's conduct in the affair. Mr. Helps then pours the vials of his wrath upon the bishop, and in a furious letter cries, "Shame on you, my lord, and on all such recreant bishops as you." Very naturally, the bishop next serves Mr. Helps with an inhibition, which Mr. Helps, like the Somersetshire archdeacon, flatly refuses to obey, and proclaims his intention of preaching in a "Free Church" in the diocese. So the quarrel at present stands—not much to the credit of any of the parties to it.

Mr. George Potter contributes to the *Fortnightly Review* of the present month a paper on "The Church of England and the People," which is of especial value as coming from one whose knowledge of the largest section of the people is peculiarly wide. Mr. Potter sets himself the task of examining the assumption that the bulk of the people of England are avowed adherents of the Established Church. In reply to this assumption, he first remarks that "no man with open eyes and open ears can have ever stayed at one of the great centres of population without understanding quite clearly that the State Church is not an institution which either possesses the love or interests the sympathy of the masses." It is acknowledged that a certain percentage of the working men are in the habit of attending church; but Mr. Potter asserts that they are outweighed by those who attend Protestant Nonconformist and Roman Catholic places of worship. With regard to non-attendants, or absentees, Mr. Potter asks what is likely to be the feeling of the working men who decline to go either to church or to chapel as to the allotment of immense property to the State Church, under the pretext of its being "Church of the nation?" Of the whole class of absentees he writes:—

In every grade of British society there are "absentees"—men who pass for Churchmen, who have no care for the teaching of the State-Churches, who never darken their doors, or who, though sometimes attending, pay no heed to what they hear; and, in every grade likewise, there are men who have not been attracted at all to the meeting-places of any sect, or, having once gone to them, have not been favourably or permanently impressed, and have retired, or, though still occasionally or more regularly seen there, really care for none of those things. These facts are probably true of a large proportion of nobility and gentry; of a still larger proportion of the learned professions, scholars, men of science, and men of literature and art; of many bankers, merchants, and manufacturers; of a yet greater number of farmers, retail traders, clerks, and salaried persons, numbered with the middle classes; but they are most true, and to by far the greatest extent, of the working men, understanding by the word mechanics, artisans, operatives, and labourers of every sort in town and in country.

This argues a condition of things from which the State-Churches cannot but suffer in the day of inevitable trial. All those persons of every grade and class who have no desire for their preservation and perpetuation will then show themselves. The circumstance that they care as little for the meeting-house as for the steeple will by no means abate the severity of the con-

sequences to the latter, as the conspicuous emblem of State-Churchism.

We should like to quote much more from this exceedingly fresh paper, but it is probably in the hands of many of our readers.

"Christian unity"—we had, a week or so ago, two illustrations of the feelings of the Evangelical party towards High-Churchmen in the meeting at Exeter Hall and in the Islington Clerical Meeting. At the latter Mr. Ryle declared that while he could co-operate with Churchmen of other schools for maintaining the union of Church and State, &c., "co-operation for direct spiritual work, for direct dealing with souls, appeared to him a very different matter indeed. It was his deliberate conviction that if High, Broad, and Low-Churchmen were sincere and earnest in their several views, it was impossible for them to work comfortably together in direct dealing with souls." It must be remembered that Mr. Ryle speaks here of clerical brethren—ministers of the same Church as himself. Since then a High-Churchman has returned the compliment with interest. We find the following in the last number of the *Church Herald* regarding the Exeter Hall meeting:—

For myself, I am so disgusted with what I saw at that meeting, with what I saw of these "Evangelicals," that I certainly would hold no communion with such unfaithful, unscrupulous bigots. Professing to be Churchmen, for the loaves and fishes, they are in reality Dissenters—let them be honest, and declare themselves such, and then Englishmen will respect them, and their exodus from the Church will be a red-letter day for the Church of England.

This is the use of the Act of Uniformity and Articles of Religion!

It is to be inferred, we think, that Dean Stanley has failed in his Scottish mission. He has left behind him, not a disposition to greater union between the Presbyterian churches of Scotland and the Established Church in England, but a feeling of soreness and irritation with himself. This has found expression, amongst other ways, in a series of lectures in reply to the dean just delivered at Edinburgh by Dr. Rainy, Professor of Church History in the Free Church College. The tone of these lectures gives indication that the Presbyterians feel themselves to have been insulted by the dean. His easy references to the great Scottish martyrs have provoked a hot indignation, and his Erastian sympathies are spoken of with contempt. Dr. Rainy is of opinion that the question which intensely occupies the dean, and the only one about which he is in danger of becoming fanatical, is that of maintaining Establishments on the footing of the most unreserved Erastianism, and he wants to know whether the principles of the dean's lectures, in this respect, are those on which Establishments are to be defended? If so, says Dr. Rainy, some may come to fight by our side who are at present in the ranks of the Establishment itself. The truth is, that the dean did not know the Scottish people, and probably does not know them yet.

Our Church Defence friends keep moderately on the alert. They have an apparently large meeting at Ipswich, and an unquestionably small one at Cambridge—so small, in fact, that it was obliged to be postponed. We have also another Church defence journal started—the *Derbyshire Churchman*—making three in all. A stock subject with these journals is still the "Nonconformist Sketch-book." Years of quotation and re-quotation do not seem to have tired our friends of this work. They read the extracts to-day with as great a relish as when they were first printed thirty years ago, and, as before, always conceal the date when they were written.

By-the-by, it is refreshing to meet, once more, with the old argument on which the Establishment used to be defended. As we gaze at it, and rub our eyes to see whether the journal in which it appears is really dated in February, 1872, we think it looks as fresh as ever. You recollect it? It is that the Episcopalian Church is the Church, and all besides are, of course, nothing but wretched sects. Here it is as put in the *Church Herald*:—

It is because she is not a sect, but a Church—because she is a branch of the one Catholic Church of Christ, tracing her inheritance up to the Holy Apostles themselves—and because, as such, she possesses all the spiritual attributes and all the Divine authority which Christ Himself designed His Church to have and exercise—that she is the Church of the Realm, and therefore has an inalienable right to be the Established Church of a Christian kingdom.

There is certainly nothing like putting your case in unmistakeable language when you do put it.

The late Bishop Patteson, who was murdered by savages in the South Seas in September last, has by his will left the whole of his fortune, upwards of £12,000, to the work of Christian missions.

AN EGREGIOUS BLUNDER.

The following appears in the *Guardian*, which, fortunately for its own reputation, is not generally given to have recourse to such explanations:—

It may explain some of the bitterness displayed by the Nonconformist delegates at Manchester towards Mr. Forster, if we recall the fact that at the general election Mr. Forster declined to coalesce with Mr. Miall in the contest for Bradford, and that in consequence Mr. Ripley, another Liberal, was at first preferred before the Nonconformist leader, though he was afterwards unseated on petition.

Our contemporary seems to have entirely forgotten that at the general election Mr. Forster and Mr. Miall did "coalesce," and had one committee; that in opposition to them, Mr. Ripley, nominally Liberal, was supported by the mass of the Conservatives while nominated by a small section of Liberal malcontents; that, because the Liberals petitioned against Mr. Ripley, Mr. Forster, as Mr. Miall's ally, had to go through the ordeal of a counter-petition—which signally broke down—while Mr. Ripley was unseated; and, finally, that Mr. Miall was chosen, in his absence, to fill the vacant seat by a majority of 1,437 over Mr. W. M. Thompson, the *alter ego* of the unseated member—that majority being composed of all sections of the Liberal party, Mr. Forster's friends included.

It may further be remarked that Mr. Miall, though invited to preside at the first Manchester Conference, was only an invited guest, and that the entire arrangements were made without the least concert with the executive of the Liberation Society, with which Mr. Miall is more particularly identified.

The insinuations of the *Guardian* are, therefore, not merely inconsistent with the truth, but are the reverse of the truth.

THE DISESTABLISHMENT QUESTION AND THE NEW SESSION.

The February *Liberator*, in an article on the ecclesiastical topics likely to come before Parliament in the approaching session, gives the following information:—"As that which really lies at the bottom of all these questions is establishment or disestablishment, another motion by Mr. Miall, so far from being unseasonable, will be quite in harmony with the entire current of events. That we should have an annual disestablishment motion, as we once had an annual ballot motion, will probably be considered to be as undesirable as it is unnecessary. But there are good grounds for submitting the matter once more to the present House of Commons. It was new last year, and could not be exhaustively discussed, and there were Liberal M.P.'s who, having no idea that the subject would occupy so respectable a position in the public eye, were unwilling to commit themselves to a vote. Mr. Miall has therefore decided on again testing the opinion of the House on the question; but, instead of repeating the motion of last year, he will, believe, move for the appointment of a Royal Commission, to inquire into the origin, amount, and application of any property and revenues in the hands of the Church of England, and expressly with the view to obtain the information required for the purposes of disestablishment and disendowment. This will present the matter in a practical aspect, and will probably secure the maximum of Parliamentary support. That it will be opposed with a greater vehemence than was the motion of last year may be expected; but that is quite compatible with, and, indeed, a result, of a growth of public opinion in favour of the object sought."

MR. RYLANDS, M.P., AND MR. J. D. LEWIS ON THE STATE-CHURCH QUESTION.

A crowded, orderly, and enthusiastic meeting was held in the Public Hall, Warrington, on Thursday night, Jan. 25th, for the purpose of considering the question of religious equality and the freedom of the Church.

The CHAIRMAN (Mr. P. Rylands, M.P. for Warrington) said he appeared before them that night as a member of the Church of England, to consider the State-Church question—a question which could no longer be postponed. He thought the whole country—Churchmen as well as Nonconformists—was indebted to Mr. Miall for the admirable manner in which he had introduced it in Parliament—(cheers); and thought his hon. friend showed great good sense by declining to be dragged into a discussion with Dr. Massingham, of their town. For himself, he believed that, in the interests of the Church itself, it was desirable that the Church should be separated from the State, and that it should be made a free Church in the midst of a free people. (Loud cheers.) People pointed to the usefulness of the Church throughout the country, but that was entirely begging the question. It was useful in spite of being established—because of the good and

zealous men in the Church. Then it was said to be the Church of the majority. But that argument would justify the establishment of Romanism in Ireland. After referring to other phases of the question, the hon. member said they were told that without a State-Church they would become a godless nation—

These men forget that it is not the religion recognised by a mere Act of Parliament that God from His temple above watches with approval, but that religion that moves in the heart of each individual man. (Cheers.) I believe firmly that we shall at some future period understand that while there may be great differences of faith amongst us, and great difference of religious observance, yet if the heart of our people ascend with sympathy to God our Father, the Father of all of us, that is the national recognition of religion, that God Himself will watch and bless without any Government arrangements. (Cheers.) But when these people say that if we have not an Established Church, if we do not recognise religion, we are a godless people, what do they say about those great families of our own race in other parts of the world that have not an established form of religion? Are they prepared to say that the United States is a godless nation because it does not recognise religion? They have no Established Church, and yet I will defy any man in England to find evidence of Christian benevolence, of Christian usefulness, of Christian zeal or earnestness, greater or more useful than those put forth by the different religious denominations of America. (Cheers.) So it is in Canada, and so it is also in our colonies. (Hear, hear.) We have on every hand evidence of the fact that there may be a great religion amongst people, and there may be a great recognition of religion nationally without any of these Government arrangements which are relied upon by the supporters of our Establishment as justifying the policy they recommend. (Hear, hear.)

He believed that if all the people were of one mind a State Church would still be wrong. He assumed that the present Establishment embraced a small majority of the people, and remarked that the proposal that it should be made more comprehensive, so as to embrace Catholics, Wesleyans, Presbyterians, Independents, and all descriptions of religious faith, was impracticable. All the great evils of the conditions of Church and State would remain. They would have a political clergy, and very few of them now were Liberals—an Act of Parliament Church, which has to be provided with a worked Lectionary by the House of Commons, for the clergy were not trusted to settle what passages of Holy Scripture they should read to the people on a Sunday. (Cheers.) The reason for this was that the clergy were the servants of the State, and were made to fulfil their part of the contract.

I remember some years ago going on one occasion with a good friend of mine to Westminster Abbey to hear a sermon, and it happened to be Trinity Sunday. The clergyman, who was a very eminent man of the Church of England, took the opportunity of preaching a sermon in which he set forth all the benefits and advantages of the Church of England as being in every respect perfect, and calculated to meet the wishes of mankind. When we returned to our hotel in the evening, a friend of mine asked us where we had been to, and we said we had heard a sermon preached at Westminster Abbey. My friend the member of Parliament, who then represented Blackburn, and who was a Dissenter, said:—"What did the clergyman say; what did he preach upon?" My friend who was the Mayor of Bolton that year—in passing, I may also remark that I was Mayor of Warrington on the same occasion—(cheers)—said, "I can tell you the subject, and the entire object of the clergyman's sermon in three words. It was, 'This is the real old Eccles cake-shop; none other is genuine.'" (Laughter and cheers.) That is the principle of the Established Church.

They had an Act of Parliament Prayer-book. It would be no crime for a clergyman to preach anything contrary to Scripture if it could be shown to be in accordance with the Prayer-book, but if he preached anything contrary to the Prayer-book, although in accordance with the Word of God, it was a crime. The judges had laid down as the principle of their decisions in one or two cases—"We have nothing to do with what there is in the Bible; we are entirely bound by the Act of Parliament Prayer-book." That was the necessity of an Act of Parliament Church. It was bondage, and the Church of England ought to try to break asunder those chains that were enthraling her. It was of course a worldly Church, the best living being given to those who had the greatest interest, not those who had qualities best fitted for the work; and hundreds went into the Church because by means of their connexions they could get 800/- or 1200/- a year. This was altogether wrong.

What we want is to spiritualise the Church, and to raise it above all those worldly influences. I contend, therefore, that we, in advocating a free church, and in advocating religious equality—although we may not put it upon the ground which the Nonconformists may, in their judgment urge with great propriety—may urge it upon the grounds which every sincere Churchman may hold, and may command the influence of his fellow-countrymen. (Hear, hear.) I firmly believe this question is going to be a great question. I see every day greater evidences of the fact that privileges of all kinds are being overthrown. We have during the last session of Parliament overthrown the purchase system in the army. (Cheers.) Well, we will not rest satisfied until we overthrow the system of purchase in the Church. We will have, I hope, an opportunity, before we die, of seeing that all religious organisations shall be on an equality so far as political privileges are concerned. And as regards the Church of England we shall see it in this position—that men shall not be able to purchase positions in that Church by political interest or family influence, but shall get their positions by earnest zeal, and by a desire for the public good. When we sweep away this great system of privilege, which, in my opinion creates corruption and weakness in the Church, I think

we may look forward, not to the extension of other religious denominations, not in any way to the declension of the Episcopalian denomination—but to all religious denominations striving together, not in opposition to each other's principles, but to see which can do the most good,—when all people shall be bound together in Christian fellowship, with feelings of mutual regard and interest, and that in this great impulse in favour of religion the progress of mankind, freed from these shackles, may go forward in such a manner as to add very materially to the welfare and prosperity of the universal church. (Loud cheers.)

Mr. LEWIS, M.P., who was warmly received, after a few preliminary and complimentary remarks relative to Warrington and its excellent representative, said: As we are assembled to-night I take it, as my hon. friend your chairman has indicated, not as Churchmen, not as Nonconformists, not as Roman Catholics, not on this occasion as professing any religion, though I hope that privately we all not only profess but practise one—(Hear, hear)—we are assembled as friends of religious equality. (Cheers.) Now it is important for you to consider for a moment how that feeling of religious equality came to grow in this country, because, as you very well know, in this country ideas never grow from theory, but are always the result of practice and of experience. In the time of Henry VIII. there was no such thing in this country as the idea of religious equality. (Hear, hear.) When that monarch came to the throne, he found all the ecclesiastical positions of the kingdom, all the pomp and predominance of the Church, in the hands of one religious community, viz., the Roman Catholic community, which was at that time co-extensive with the nation. (Hear, hear.) I need not revert to the incidents of the revolution, which are necessarily as well known to you as to myself. It was one of those few revolutions in the course of history which proceeded rather from the top than from the bottom of the social scale. A change took place. Such of the Church revenues as had not been secularised were handed over to the new Church, which was in like manner accepted in that age as being co-extensive with the nation. Indeed we know that in the reign of Henry VIII., Parliament was specially summoned, and in a message from the King we find that Parliament was summoned for the express purpose of "extirpating all religious differences from this kingdom." If that could have been realised; if in the present day we had all been of one religious persuasion, it is only a truism to say there could have been no objection to a State-Church, because there would have been nobody, or very few people, to object. (Hear, hear.) Now, let us see what is the state of things 300 years after the Reformation. In the time of William III., some 150 years after this Reformation, after the period at which it was expected that the English Church would be the universal Church of this island, what was the state of things? A religious census was taken, and it was found that 95 per cent. of the inhabitants of England and Wales belonged to the Anglican Church, and only 5 per cent. belonged to the Free Churches. That was as late as 1699. Now let us see what voluntaryism has done since. When the religious census of 1851 was taken, it was found that of the people attending places of worship about 48 per cent. belonged to the Anglican Church, and about 52 per cent. belonged to the Free Churches. ("Hear, hear," and cheers.) It was found, moreover, that of the 34,000 places of worship in England and Wales, 18,000 belonged to the Free Churches, and 16,000, or less than one-half, to the Anglican Church. (Cheers.) It was found also—and I am not saying these things to the prejudice of the Church, I am only stating facts, showing how ridiculous it was to think that it should ever become the Church of these islands—it was found that the Anglican Church furnished only twenty-nine per cent. of the total number of sittings. Mr. Ravenscroft, a great authority, states in his denominational statistics that undoubtedly if the same rate of progress is maintained by the Free Churches during the next thirty years that they have exhibited during the last twenty-five years, by that time it is unquestionable that the Free Churches will contain, to a very great degree, the majority of the people in England and Wales. (Cheers.) In the United Kingdom you know they already have a majority. I think these facts furnish us with some *prima facie* ground for approaching the matter in a serious spirit. (Hear, hear.) Religious uniformity having been shown to be impossible, history has developed in this country the legitimate cry of religious equality. (Cheers.) Well, but it is said, "All these statistics of yours may be true, but the State is bound to profess some religion." I am entitled to ask, "What religion is it that the State professes?" and the answer must be "Anglican in England, Presbyterian in Scotland, and nothing at all in Ireland." I never heard of any good come of a State, any more than of an individual, who had so many professions. (Cheers.) But it is said, "That is not what we mean by professing religion." I know it is not, and that is exactly what I complain of. If you analyse the matter you will find what is meant by professing religion in this sense is simply paying one particular creed—(Hear, hear)—eminently respectable as that creed is in many respects—paying it in dignities, in honours, in pre-eminence, in sects, in the legislature, in the national money; while at the same time the Prime Minister, the whole of his Cabinet, the House of Commons, which frames the laws of the Church, and can alter its doctrines—every magistrate, every mayor, every deputy lieutenant, every constituted authority in the country may belong, and some actually do belong, to some other

creed. That, I say, is a very important point. (Hear, hear.) This topic is a serious one, and should not be treated with levity—(Hear, hear)—but you very often hear it said, "How can you propose to disestablish the Church? Is not the property of the Church as much its own property as is that of any duke, marquis, or any poor private individual in the country?" It seems hardly necessary to argue the point after what has occurred in the case of the Irish Church—(Hear, hear)—because by the disestablishment and disendowment of the Irish Church it was plainly shown that there is a point where the State is entitled—I won't say entitled though because it is always entitled—but that there is a point where the State is called upon to step in with regard to Church property; and that point was held to have been reached in the case of the Irish Church when some 700,000 persons, I think it was, belonged to the Protestant Church, and some 5,000,000 to the Roman Catholic Church. (Hear, hear.) But where are you going to draw the line? Is it to be at four-fifths, five-sixths, three-fourths, or two-thirds? My honourable friend said if you are to draw the line with regard to the English Church in this way—if you are to say, We shall continue to keep the English Church established because two-thirds of the inhabitants belong to it, though that is an exaggerated estimate—what will be the situation with regard to Ireland? (Hear, hear.) Logically, you must establish the Roman Catholic Church there—(Hear, hear)—because four-fifths of the inhabitants belong to it, and I am surprised that Irishmen have never talked about this as one of their grievances, because, whereas two-thirds have an Established Church in England, four-fifths had not an Established Church in Ireland. (Cheers.) But I must not leave the subject of Church property. Bishop Butler says the persons who gave these lands to the Church had no right of perpetuity in them, and consequently could convey no such right to the Church. (Hear, hear.) If you look at this matter carefully you will find that a tithe is simply a right given to the Church to take so much of the produce of the land, and that right is given by statute. It is a difficult thing for us to arrive at a conclusion as to how much land was cultivated when that was originally given, but we are able to come down to a much later period. In the time of Edward VI., subsequent to the Reformation, we can approximately estimate that there were about 6,000,000 acres of land under cultivation in England. The agricultural return of 1868 or 1869 shows that 28,000,000 or 29,000,000 acres were cultivated then, and considering the additions to the cultivated land which have been made since, and the known unwillingness of farmers to give accurate answers on the question, you may fairly take the cultivated land at the present moment, in England and Wales, at 30,000,000 acres. Mark what that means. It means that four-fifths of the tithes in the possession of the Church are of modern origin. (Hear, hear.) Perhaps it will be said that these ancient benefactors of the Church gave the Church a right to take tithes off the land as it came into cultivation. Gentlemen, that is perfectly absurd. They could not possibly give what was not in existence. (Cheers.) Therefore, I venture to say that if you look into this subject you will find that as a great part of the property of the Church arises from tithes, being a creation of the law, we are fairly entitled to deal with it at the present day, providing we deal with it equitably. ("Hear, hear," and cheers.) It is asked if you deprive the Church of her revenues, will you have sufficient amount of money in the country for disseminating the truths of religion, in other words—if you impoverish the Church, religion will suffer. Now, I cannot think that anybody who is acquainted with what has taken place in our large towns during the last thirty or forty years, will ever employ that argument with regard to our great centres of population. (Hear, hear.) It is perfectly well known that during the last thirty or forty years everything has been done in the towns by voluntary effort—(cheers)—so that there are actually clergymen who would repudiate the only bases upon which a religious community could ultimately be founded, when their own Church has to a very great degree exhibited the value of voluntary effort, I was going to say in its own person, but perhaps it would be more correct to say in its own being. (Laughter and cheers.) After pointing out what voluntaryism had done in Cornwall in the building of chapels, he said he had not seen the ministers there playing at croquet—he was speaking of ministers of the Gospel, and not of desirable additions to fashionable rural society. (Cheers and laughter.) Well, he asked, is it ever likely that the Church of England should ever be obliged to fold her arms in apathy, or to wring her hands in despair, when such achievements as those I have mentioned are credited to poor and humble people. (Hear, hear.) But wait a moment, and let us see what has been done by the Free Church in Scotland, and recollect that this is a church whose ministrations extend over, generally speaking, a poor and barren country, undotted by large centres of population. That church in twenty-five years has built some 800 schools, about 600 manse or parsonages, about 600 churches, and it raised for these purposes something like 1,200,000. (Cheers.) I believe there is no minister, though I am speaking a little off the book, who gets less than 200/- per year, and the stipends are being increased annually. During those twenty-five years they have devoted to the

sustentation of their ministers a sum of between four and five millions sterling, the total amount which they have spent being between eight and nine millions. (Cheers.) Well now, consider the state of the Church of England. Nobody proposes to deprive her of all her property. (Hear, hear.) That would be plundering of the worst description, and I should be the last man to stand on this platform, and advocate such a scheme of spoliation; but I will venture to say that treated as the Irish Church has been treated, the English Church would not commence her fresh career—having, as she has, some 7,000,000/- per year—under any possible scheme without something like three millions per year. That would be enough at starting to supply an average income of 200/- per year to the incumbents of each of the 12,000 parishes into which England and Wales is divided. (Hear, hear.) You must also recollect that she would start with what I hope I may not irreverently call a material stock-in-trade of parsonages and churches, which I have not added to the computation, and I venture to think that in some cases the difficulty of the clergy would be not to maintain their fabrics, but to fill them. (Hear, hear.) I am now speaking of the churches, and not of the parsonages. (Laughter.) My hon. friend hinted to me this morning that I ought to say something about the universities—(Hear, hear)—because my hon. friend knows very well that on one occasion I divided the House of Commons—and he was in the same lobby with me—on a question in connection with the University Tests Bill, and if I remember rightly we actually had a majority of the Liberal party with us—(Hear, hear)—and we were only beaten by the Treasury bench, and the gentlemen immediately behind them, and by those Conservative auxiliaries to whom Mr. Gladstone usually turns in moments of ecclesiastical danger. (Cheers.) Well, now, gentlemen, if you want to carry out the principles of religious equality look at your Universities. You have heard a great deal about University Tests, and I candidly admit that much has been done in that respect. When I was at the University twenty years ago, the state of things was this. The Universities were in the enjoyment of property, which I have not time to describe, but which the nation had certainly a right to claim control over. Suppose a Dissenter went to the University, and he happened to be what was called Senior Wrangler—the greatest mathematical honour the University could bestow—or Senior Classic—the greatest classical honour the University can bestow—or both, not one sixpence can he get from the University. (Shame.) He could not even get a fellowship. Why? Because he was not a member of the Church of England. What is still the state of the law in the great colleges at Cambridge, for I will only speak of what I know myself. It is somewhat the same at Oxford. The state of the law, since the passing of the University Tests Bill, which was a kind of a compromise, is this—a clever student goes up, becomes a wrangler, or first classic, and gets a fellowship. But a vast number of these fellowships at Trinity College, which I attended, are clerical fellowships. At the end of a few years he must leave this fellowship or take holy orders. A Churchman and a Dissenter, both equally distinguished, may have nothing but their fellowships to depend upon; at the end of five or seven years the Churchman takes holy orders, and the Dissenter is turned out. That is the state of the law at present. (Hear, hear.) That is the state of things which the party I belong to have protested against, and will continue to protest until the law is altered. (Cheers.) I do not know whether you all agree with me, but I think the majority will when I say that we are very soon going to have a great agitation about the disestablishment question. Depend upon it, that a measure which starts on this subject in the House of Commons with nearly a hundred supporters, is not such a very rickety bantling; and the number of its supporters, mark my words, is not going to diminish. Now in the agitation which is likely to arise, I would venture to say this—and I think you will agree with me—it should be conducted in a spirit of fairness, which in this case will mean esteem and even admiration for the clergy of the Established Church as distinguished from the institution. (Hear, hear.) I remember, when I was a boy, I constantly saw in the shop-windows caricatures of the clergy of the Established Church, in which they were represented as port-drinking, bottle-nosed pluralists, hurrying, it may be, to bury a parishioner with top-boots concealed under the folds of their surplices. (Laughter.) There is nothing of the kind nowadays. There may be black sheep now, but my experience of the clergy of the Established Church is that they are as respectable and as much respected as the ministers of any other denomination—I will even venture to say, as the citizens of any other profession in any part of the world. In advocating this measure, I think you should press it upon the attention of the clergy as one that is conceived on their behalf; no less for their benefit than for yours. (Hear, hear.) I deprecate some of those votes of censure, or, at any rate, carping remarks that have been made with regard to the conduct of some hon. gentleman who in the last session failed to support Mr. Miall's motion. I say this quite disinterestedly, for there was no man who took greater interest in that motion than I did, but I cannot but recollect that this was not made a hustings question before the last election. (Cheers.) We are only sowing the seed. What we want to

ripen that seed is the sunshine of public opinion, and I think we shall make our way much better if we use arguments rather than threats. (Cheers.) You must recollect that a great many of those censured gentlemen have proved our very best friends in times past. Such a proposition as this when submitted to them for the first time must appear a very great change in the institutions of the country, and I think we should rather strengthen the weak brethren than seek to intimidate them. It is quite certain that, properly tended, our seed will grow, and I see in a not very remote future a body of electors approaching the polling-booths of this country, under circumstances perhaps somewhat different from those that exist at the present day, when all of them may vote freely, because in those coming days they will not be called upon to announce their vote to the public. Through the spread of education they will, I think, mostly vote intelligently, for without intelligence there is little use in having freedom, which too often means freedom to go wrong. (Hear, hear.) I think that the intelligent elector—I will not say of the next generation—even if he is an agricultural labourer, will approach the polling-booth under a sense that there is a singular and anomalous institution in the country, and will see that it has in its own hands a very large portion of the national wealth, and say to himself—"I am not quite certain what this great institution is set to teach me." The men of the next generation, or sooner, will be told that the strength of the Church is in her divergences. Her strength is in the fact that you may believe just whatever you please. I should be the last man to say anything insulting of the Church which I respect in the highest degree, but when such a plea as this is put before me I think it a plea unworthy of the Church. I remember the saying of Dr. Johnson, that patriotism is the last refuge of every scoundrel, and these gentlemen would have us believe that Church-of-Englandism is to be the last refuge of everybody who believes nothing at all. My rough-and-ready reasoner will probably use this argument—"Very well, then, let us believe whatever we please without being burdened with that institution." (Hear, hear.) It may be, as Mr. Miall hinted in no ambiguous terms, that the coming generation might lay a somewhat ruder hand than we should wish to see employed upon the revenues of the Established Church, but I must sincerely express a hope before sitting down that that will not be the case. (Hear, hear.) I hope when Church and State part it will be a leave-taking of two amicable partners, who in times past have done much good by their combined action, but each of whom in his separate orbit is called to a still wider sphere of action, far more extended than before, inasmuch as they will be relieved from the trammels of an unnatural union. (Loud cheers.)

The Rev. G. S. REANEY, in a long and eloquent address, moved the adoption of the following resolution:

That, in the opinion of this meeting, it is expedient at the earliest practicable period to apply the policy initiated by the disestablishment of the Irish Church by the Act of 1869 to the other Churches established by law in the United Kingdom.

Mr. J. CROSFIELD, who was very warmly received, seconded the resolution as a Churchman and an Englishman. Lord Derby very truly said at Liverpool that if the argument was good in reference to the Irish Church, he could not see why it should not be applied to the English Church. Neither could he (Mr. Crosfield). He thought the argument held good with reference to both England and Ireland. (Hear, hear.) He was in Ireland in August, and he found that the clergy there were now much better off than they were before the Church was disestablished. The income was put in a lump sum, as it were, and was more equally distributed amongst the poor curates, who used to be wretchedly paid. They might depend upon it that when the Church was separated from the State the clergy of this country would strive a great deal more than many of them now did to do what was expected of them. (Hear, hear.)

The resolution was supported by Mr. R. W. MURRAY, and carried unanimously. A vote of thanks to Mr. Lewis was moved by Ald. HOLMES, and seconded by Mr. MILNER; and thanks to the chairman brought the meeting to a close.

THE PRESS AND THE LATE MANCHESTER CONFERENCE.

Some curiosity will no doubt be felt as to the Wesleyan expression of opinion on the conference and its programme. The *Watchman* offers none—for the present at least—but gives several columns of report and hostile comment, extracted from the *John Bull*, *Spectator*, &c. The *Methodist Recorder*, representing the more Liberal section of the denomination, is more definite. It confesses that the Manchester demonstration, so remarkable not only for the numbers which attended it, but also for the unanimity and enthusiasm with which its declarations of principle were announced, has proved decisively that individuals favourable to the Government bill form but a practically insignificant minority. Yet still there was division in respect to policy, and the *Recorder* thinks that the more cautious men who deprecated a disruption of party ties were in the right.

As Nonconformists, we must be content to advance as we can. Whether in regard to elementary education, to University education, or to disestablishment, we must be content to gain ground a step at a time, and not imperil a great cause by the premature formation of

a party whose strength would be unequal to the task set before it.

Though it is difficult to speak with precision, our contemporary thus endeavours to indicate the views of Wesleyans:

There are some, both among ministers and laymen, whose views coincide with those of Dr. Rigg. There are others who would be prepared to go in the opposite direction as far even as is indicated by Mr. Illingworth. Dislike of Mr. Forster's Act, and dissatisfaction with the practical operation of it, are steadily on the increase; but in those places where Methodism has a strong day-school interest, it is there that the admirers of the Act are usually found. On one point, indeed, the Wesleyan people are firmly and resolutely united. The President of the Conference, in writing Mr. Gladstone to the effect that they would one and all oppose the demands of the Ultramontane party in Ireland in regard to elementary education, represented, we believe, with perfect fidelity the prevailing sentiment. The Wesleyans would rise almost to a man in opposition to the demand that education in Ireland shall be handed over to the Romish clergy. They are willing that the Romish clergy should have the same opportunities for instructing the children of their people as are enjoyed by Protestant clergy. But they will not, if they can help it, see the money of the State handed over to the priests in accordance with the demands of Cardinal Cullen. So deep is their conviction in regard to this point, that all, or nearly all, if it came to a choice between yielding the Ultramontane demand on the one hand, or adopting the Manchester Nonconformist programme on the other, would decide at once for the latter. A few, perhaps, might hesitate, but only enough to emphasise the all-but-universal agreement. The time may not be far distant when, for the sake alike of Protestantism and of national unity, we shall as a body—always allowing for individual liberty of action—be prepared to hoist the flag of secular education supported by the State, and religious education provided by the voluntary zeal of the different churches.

The *Guardian*, regarding the proceedings of the conference with "indignation" and "deep regret," observes that it is well to have it seen that the one only object of the whole is Church Disestablishment. All the grievances complained of—and it was really comical to observe the tone of meek suffering and patience under injustice which was assumed—came simply to this: that there is an Established Church, embodying the recognised form of national Christianity,—that this Church contains the great bulk of the education, intellect, wealth, and influence in the country,—and that, accordingly, old foundations of various kinds assume its existence, and act accordingly. It is perfectly clear, therefore, that no effort can avert a long and obstinate struggle; that any demand made by the political leaders of Nonconformity must be dealt with on its own merits, without any idea of possible conciliation—unless, indeed, those Dissenters who do not sympathise with the Manchester meeting will come forward and avow themselves. We are of those who, while they feel the Church to be infinitely greater than the Establishment, yet believe that, for the sake both of Church and State, the old union is well worth fighting for; and we exhort all those who agree in this view to prepare for the inevitable battle. If Churchmen can be really united to any great degree, and if every effort be made to promote the spiritual efficiency of the Church, and to remove the abuses which are excrescences on its relation to the State, the issue will not be doubtful. But, while we desire to see union and energy, we should deprecate, as utterly unworthy, the imitation of the virulence and intolerance of the opposite side, as seen at Manchester. It was bad enough in them; it would be disgraceful in us.

The *Pall Mall Gazette* writes:—"The Education Act was a compromise between conflicting educational theories rather than between conflicting educational parties. The Government surveyed the whole field of controversy, and endeavoured to embrace within the scope of their measure the largest attainable number of points in which the majority of Englishmen could agree. During the debates which followed, the secularist party made a vigorous effort to get their views substituted for the more practicable scheme of the Government. At that time the great body of Dissenters were opposed to them. Not two years ago, that is, the Dissenters supported the Government in refusing the very demand which they are now agreeing to urge upon them. But whatever may have occasioned this rapid conversion, it is a little unreasonable to call upon the Government to turn round, with all their difficulties about them, as rapidly as themselves. There has been no surprise in the matter. The results of the Education Act were such as might have been foreseen. Mr. Forster did not conceal his desire to make all the use he could of existing educational machinery. It was the burden of all his statements as to the success he hoped to achieve. He looked in the last resort to the compulsory supply by elected school boards of any deficiencies in school accommodation, but he never concealed his hope that resort to this compulsory supply would be rendered unnecessary in many cases by the stimulus applied by the Act to voluntary agency. The Dissenters seem to have been unprepared for the great burst of denominational activity which followed this announcement. They complain that, though they might have put up with a system which continued to subsidise such voluntary schools as were then in existence, they were not prepared for the number that came into existence during the months of grace which were allowed. In other words, they are disappointed because Mr. Forster's calculations have proved so well founded, because there are so many parts of the country where it will not be necessary to begin from the foundations.

Their case, therefore, amounts to this. They acquiesced in the educational policy of the Government so long as they hoped it would be barren of the particular result they disliked. Now, on the contrary, they see that this particular result has been largely brought about, and they claim the right to change their acquiescence into active hostility."

The *Rock* says that the judgment in Mr. Bennett's case will not be given for at least a month.

The New Testament Company of Revisers sat four days last week. They have reached the 8th chapter of St. Luke's Gospel.

On Thursday the Rev. Alfred Willis, M.A., late vicar of St. Mark's, New Brompton, Chatham, was consecrated by the Archbishop of Canterbury to the Bishopric of Honolulu.

At Oxford, the theological section of the examination statute has been rejected, and will therefore have to be considerably modified before it can become law.

THE RITUAL COMMISSION.—The *Daily News* has reason to believe that the Archbishop of Canterbury will open Convocation this day (Wednesday) with an announcement that he has received the royal authority to lay before both Houses the fourth report of the Ritual Commission with a view to further action.

THE TWO ARCHBISHOPS.—The *School Board Chronicle* says:—"There is living at his parsonage near Colchester, Essex, a clergyman, the Rev. Mr. Cheese, who between forty and fifty years ago had as his pupils at Balliol College two young men named Tait and Manning, the one of whom was destined to become Archbishop of Canterbury, and the other the Roman Catholic Archbishop of Westminster."

A LESSON FOR BRITISH STATESMEN.—We cannot admit the claim of any ecclesiastical authorities to have a share in the power of the State, and we consider it necessary, in the interests of peace, to restrict them within their proper province. A Government which adheres to the principle of religious equality must not be asked to adopt a sectarian policy; we have no special State religion in this country.—*Prince Bismarck in the Prussian Diet, January 30, 1872.*

THE CHURCH AND THE RURAL DISTRICTS.—At a recent meeting, Lord E. Fitzmaurice, M.P., said:—"As to agriculture, labourers were shown in Parliamentary reports to have been greatly wronged. If, as had been stated at a local Conservative meeting, the present well-being of the labourer had resulted from the union of Church and State, then the sooner the union was dissolved the better."

NONCONFORMISTS AND THE CHURCH.—The Rev. J. Baldwin Brown delivered a lecture at Manchester last week on "Religious Equality historically considered," in which he said that one thing he was sure of—a religion which could survive establishment in the form of the Georgian Church (of which Thackeray had helped us to get a look) must have more than human vitality. But for the Nonconformists, Christianity, humanly speaking, could not have survived that era. It was Nonconformity which bore the Church through.

CHRISTIAN UNION IN WALES.—Llanrug, in Wales, is the Utopia of our day, where the ecclesiastical lions and lambs live in unity and brotherly love. We are told by the *Obesity Advertiser*, for example, that the Dissenters recently held a concert in the national schoolroom, which was lent by the rector, the Rev. H. Baily Williams, and the Rev. Moses Thomas, the curate, delivered an address on the occasion. Next day a concert took place in the Dissenting chapel for the benefit of a church organ fund, under the presidency of Mr. Thomas.

THE BISHOP OF LONDON AND THE PURCHASE JUDGMENT.—It will be in recollection of our readers that the Bishop of London, on appointing Mr. Panckridge to the incumbency of St. Matthew, City-road, made it a condition that he should conform to the recent judgment of the Privy Council as to the position of the celebrant. His lordship has been much censured for this conduct, not merely by extreme papers, but by the *Guardian*. A correspondent informs us that the bishop has suggested a similar condition to the Rev. C. W. Furse, whom he has nominated to Holy Trinity, Brompton, and that Mr. Furse has declined to accept the living except unconditionally. Mr. Furse, as rural dean, has conformed (though unwillingly) at Staines.—*John Bull.*

A RECUSANT CLERGYMAN.—The Bishop of Rochester has inhibited the Rev. W. T. Helps, late one of the curates of Braintree, from preaching in any part of his diocese. The rev. gentleman appears to have had disputes with the Rev. T. E. Cartwright, vicar of Braintree. In acknowledging the receipt of the inhibition, Mr. Helps writes to the bishop:—"As I am neither beneficed nor licensed in your diocese, the inhibition is perfectly invalid in law. You have no jurisdiction over me whatever. If your lordship would accept a little wholesome advice, I should advise you to serve one on your special friend the Jesuit Cartwright and others whom your lordship knows to be guilty of illegal practices. It is my intention to preach in your diocese in a free Church of England not under your jurisdiction. As you seem fond of serving inhibitions, would it not be well to serve one on the Archbishop of York and the Bishop of Winchester for having preached in Presbyterian chapels in Scotland?"

DISPUTE BETWEEN A PRIEST AND CARDINAL CULLEN.—Correspondence has passed between the Irish Poor-law Commissioners and Rev. Mr. O'Keeffe, parish priest of Callan, Kilkenny, on the subject of

the alleged suspension of O'Keeffe by Cardinal Cullen. The commissioners say that attention has been officially directed to his suspension, and intimate that, unless he can satisfy them that he has not been suspended, they must call on him to resign his chaplaincy of the workhouse. Mr. O'Keeffe replies that Cardinal Cullen has no more jurisdiction over him than has the Cardinal Archbishop of Vienna. He also forwards them a pamphlet, in which he says they will find much information regarding his alleged suspension. The commissioners reply that they have read the pamphlet with attention, but they cannot enter into the merits of the controversy that has arisen. They add, that it is abundantly clear that he has been suspended from the ordinary functions of a parish priest, and they therefore ask for his resignation. On reading this correspondence, the guardians passed a resolution, in which, while declining to take part in the controversy, they declare entire satisfaction with the way in which Mr. O'Keeffe has for nine years discharged the duties of chaplain. Mr. O'Keeffe continues to minister in the parish chapel.

ARCHEAON DENISON AND HIS BISHOP.—A few days ago a paragraph appeared in the *Bristol Daily Post*, quoted from the *Western Mercury*, stating that the proceedings at East Brent Church had created such great dissatisfaction amongst the parishioners that the Bishop of Bath and Wells had suspended the curates, the Rev. C. F. Hawkins and the Rev. H. Denison, from the ministry of East Brent, and had forbidden various Ritualistic practices which have been carried on at the church. Upon seeing this statement in the *Daily Post*, Archdeacon Denison forwarded the following letter to the editor:—

It is true, as you state from the *Western Mercury*, that the bishop has signified his purpose to revoke the licences of my two assistant curates; and that he has inhibited me from certain ceremonial observances in this parish church. It is also true that the inhibition has not been complied with. Nor will it be complied with so long as I am vicar of East Brent. The entire correspondence will be published in a few days' time. This edifying conduct on the part of the High Churchman (says the *Bristol Mercury*) is rivalled by that of several hundreds of Low Church divines, who, in reply to the request of their bishops that they will hereafter obey the law by wearing the surplice in the pulpit, have resolved on flat and contemptuous disobedience. It would be satisfactory to know how the mutineers reconcile these proceedings with the vow made at their ordination, to "reverently obey" their episcopal superiors, "following with a glad mind and will their godly admonitions, and submitting to their godly judgments."

THE ROMAN CATHOLIC CHURCH AND ITS MAL-CONTENTS.—Professors Hilgers, Knoodt, Reusch, and Langen, of Bonn, have received an ultimatum from the Archbishop of Cologne, ordering them, on pain of excommunication, to subscribe to the dogma of infallibility. Dr. Döllinger has commenced at Munich a series of lectures on the union of the Churches. The new organ of the Old Catholics, *L'Espresso de Rome*, declares in its first number, which has just appeared, that Bishop Strossmayer has not submitted to the Vatican. The rabid Ultramontanism of the new Archbishop of Paris, recently Hippolyte of Tours, has produced a serious schism among the Paris clergy. M. Michaud, the vicar of the Madeleine, who is an honorary canon of Châlons, in a letter to the archbishop, resigns all his ecclesiastical preferments. The reason he gives for this step is that the archbishop requires the clergy, not only publicly to profess belief in the dogma of the Pope's infallibility, but to believe it sincerely in their hearts. M. Michaud declares open war against the archbishop, and directly defies the excommunication which he expects will be launched against him. He cares nothing for the scandal which he knows his protest will cause. He will remain a priest and a Catholic, but a Catholic believing with regard to Jesus Christ what has been everywhere, always, and by everybody believed, and not in a belief decreed by a man in Rome just as fallible as himself. He acts not merely on his own account, but for a party in the Church, and announces that a committee will assemble at his house, 74, Boulevard Neuilly, in connection with Russian, German, English, Italian, and Spanish committees, and that as soon as sufficient funds are collected, churches will be opened independent of the Ultramontane Episcopacy. The priests, led by the Abbé Michaud, will not allow the Pope to supplant Christ by the Syllabus. The *Daily News* correspondent, in telegraphing this, adds, "I regard this anti-Papal movement as one of transcendent importance."

A contemporary states that there is, in a village within twenty miles of Bristol, a man who is a Primitive Methodist local preacher, and at the same time clerk in the parish church. He has also combined with these ecclesiastical duties the office of parish constable.

THE UNIVERSITIES COMMISSION.—The commissioners appointed by Her Majesty to inquire into the property and income of the Universities of Oxford and Cambridge, and of the colleges and halls therein, held their first meeting on Friday, at 22, Duke-street, Westminster. The commissioners present were the Duke of Cleveland (in the chair), Lord Clinton, the Master of St. John's College, Cambridge, the Rev. Bartholomew Price, and Mr. Kirkman Hodgson, M.P. The secretary, Mr. Charles Roundell, was also present.

MONTHLY MISSIONARY PAPERS.

II.

The work of Bible distribution is essentially missionary work, and we propose to include this occasionally in our notices. The *Bible Society's Reporter* for this month contains some very interesting facts, among which are the following:—"The Emperor of Germany has acknowledged, in a graceful letter to the Rev. George Palmer Davies, the work the society so generously did in the Prussian army during the late great war. Figures give but a poor idea of such a work, but there still is matter for devout thankfulness in the fact that in connection with that war, in the Prussian army alone, there were distributed *nine hundred and sixty thousand four hundred and forty-six* volumes, in Bibles, Testaments, and portions of Scripture. Of this large number, only about one hundred and ninety thousand were sold." The interesting letter of the Emperor has already appeared in our columns.

In anticipation of the International Exhibition which is to be held in Vienna, in May, 1873, the committee of the Bible Society have authorised their agent in Austria, Mr. Millard, to make arrangements for securing a place within the building of the Exhibition for a collection of their numerous versions of Scripture, and also a place within the grounds for the sale and distribution of copies. This will be attended with considerable expense, and the committee appeal for subscriptions to meet it.

In several parts of *Spain* the work of Bible distribution goes on satisfactorily. An agent from Barcelona as follows:—"You cannot fancy the welcome I have received in the thirteen towns and villages mentioned in my accounts. All these I have visited before, and I was more or less badly received; but, thanks to God, things had very much altered for the better. These places, formerly so opposed, now seem to believe that God is blessing them, while they read and buy our books with much delight; they wish, moreover, that there were schools planted to educate their children. My own impression is that the hand of God is working graciously."

In some parts of *Italy* the rage of the priests at the work of Bible *colporteurs*, finds expression not in words only, but in *deeds*. For instance, a young man, at Fuori Grotta, near Naples, was savagely assaulted by a furious priest, who would probably have killed him, had he not been rescued by passers-by.

A cheap edition of a revised Malagasy Bible is nearly complete, and the printing of the entire Bible in the Eskimo language is finished. This translation is designed for the Moravian missions on the coast of Labrador. The translation of the Acts of the Apostles into Maltese has just left the press; and a translation by the Psalms into the Nama language, spoken of a Hottentot tribe in South Africa, is being printed at the Cape.

LONDON MISSIONARY SOCIETY.

The following extracts from the first paper in the "Chronicle," by the editor, will help our readers to form a general idea of the present position, prospects, and needs of this great missionary agency:—

Apart altogether from the extraordinary increase in Madagascar, the churches and congregations under the society's care have grown in almost every field in which they found room. Not in every station, for some positions appear to be unproductive. Not amongst all classes, for the blessing given is not uniform; hindrances abound in one place which do not exist in another. But in general the church-members and their families, the preachers and teachers, the children in school, and the ground under cultivation, are all greater at the end of any ten years than they were at the beginning. The churches also rise in character, and the native pastors and preachers grow in knowledge, stability, and Christian experience. What better proof could the missionary brethren have of the soundness of their work and of God's blessing upon it?

They find, also, that their opportunities of usefulness widen. If the population under their instruction is not limited by some island, or by the abundant supply of the means of grace afforded by themselves and by other Christian workers (as in the West Indies and in the Cape colony), the spread of Christian knowledge, and the impressions made by the example of Christian converts, lead to new openings for chapels, services, schools, and the whole round of Christian effort. The want is met partly by the converts themselves; and nothing is more gratifying in the society's present usefulness than to observe the large portion of its aggressive efforts carried on by zealous and devoted workers drawn from our native churches. But because they cannot overtake all these opportunities, not a year passes without the missionaries sending appeal to the directors for more men and larger funds.

In addition to this, the more quiet growth in the immediate neighbourhood of mission stations, come the more solid openings in vast fields of labour which the Providence of God sets before the church for the first time. In former years barriers removed opened the way to the whole of India. Till 1842 China was entirely closed against the Gospel. It is within the present generation that the Turkish empire has allowed Protestant missionaries to settle among its subjects; that Sweden, Italy, and Spain have freely listened to Evangelical preaching; that Austria and France have had vast supplies of Scriptures put in circulation among

their people. Only since 1861 has Madagascar been opened to the church, with its four millions of people.

There is a wonderful sameness in the society's income. Several years ago it had reached about 49,000/- from subscriptions, donations, and collections, and it stood there with astonishing regularity for many years. Five years ago an effort was made to increase that element of the income by 10,000/-, and now for three or four years the old sameness has begun to appear. With legacies, colonial subscriptions, and the like, the general income, at the command of the directors, amounts to about 78,000/-, and the money gathered and expended at the mission stations, whether from English or native gifts, brings up the total to about 100,000/-.

Why should this income stand still when the churches which supply it are ever moving forward? During these thirty years they have grown considerably in numbers, in intelligence, in public influence, and in wealth. Their wealth and resources, both in town and country, are now very great, and are increasing every year. But is it not a striking fact that, taking them together, in every hundred churches, three times as much money is spent every year on chapel-building as is contributed by those churches to foreign missions.

Is it not a striking fact that, taking our churches together in town and country, out of every hundred pounds contributed for their benevolent schemes, and not including their own worship, eighty-five pounds are expended in England, only fifteen pounds are sent to the heathen world.

Surely larger gifts than these ought to be given, as they can be given, for the conversion of the outside world.

WESLEYAN MISSIONARY SOCIETY.

The most interesting item in the proceedings of this society during the past month is the purchase of mission property in Rome, for the prosecution of evangelistic work. The vigour, promptness of action, and liberality brought to bear on this undertaking are beyond all praise. We quote the following from the committee's report:—

The property is situated in Via della Scrofa, in the midst of a thick population, and in the current of the most crowded thoroughfares. At the same time, it is a neighbourhood in which many respectable families live, and in which a superior class of business is transacted. The premises themselves, which are lofty, substantial, and imposing, can be seen all along Via Ripetta from the Piazza del Popolo; they consist of convenient and well-let shops on the ground floor, of two flats of excellent and commodious houses, and of spacious and comfortable attics. There is a quadrangular square in the centre, which affords light and ventilation to the whole building. The deputation report that by the appropriation of two of the smaller shops and of a warehouse a church may be constructed, having an entrance from the front and from the side, and furnishing accommodation for upwards of three hundred persons. The alterations and adaptations, which will not be expensive, will be in perfect keeping with the unobtrusive simplicity and working power of old Methodism.

This property, although acquired at the large cost of 10,000/-, is considered by competent judges to be really cheap. Since Rome has become the capital of the united kingdom of Italy, property has rapidly increased in value, and it is extremely difficult to obtain building sites within the walls of the city. Other competitors were in the market who would have paid a higher sum; but the proprietor having given a pledge to us, he would not withdraw his offer.

Our prospects in Rome are exceedingly hopeful. The congregation at Via Barbieri, which is composed exclusively of Italians, averages about a hundred; upwards of fifty members have been united in church fellowship; old prejudices against Protestantism are giving way; and the people are beginning to "search the Scriptures." It is expected that the new church will be ready for occupation in the spring, and the committee would earnestly request their friends to join in fervent supplication that the dedicatory services may be signalised by the especial presence of God.

Towards 32,000/-, which is the sum required for the twofold object of providing churches in Rome and Naples and for the extinction of the society's debt, nearly 25,000/- have already been promised. The committee are extremely anxious that this important movement should be promptly and vigorously aided by all the branches and auxiliaries. The gentlemen who so liberally commenced it deserve the thanks of the whole connexion.

The following statement relative to the Wesleyan mission at Bareilly is peculiarly encouraging:—

It is pleasant to be associated with success. Many years ago we were asked to what part of India we would recommend a mission to be commenced by the Methodist Episcopal Church of America. We pointed out the north-west as the region least occupied by Christian agency, and open to religious effort. In due time Dr. Butler was appointed. After surveying Lucknow, the capital of Oude, he opened his commission at Bareilly. Ten weeks after his occupation of Bareilly the Sepoy mutiny broke out, and he had to make his escape with his family over the Himalayas by way of Nynne Tal. His narrative is most thrilling, and affords one of the completest accounts of the mutiny we have not with. Just as we were prepared to pen these lines the remarkable information has reached us that the Nawab of Rampore, a Mohammedan, has presented to the mission an estate in Bareilly worth 10,000/-, the object being to encourage a hospital for women and a college for female education in surgery and medicine, under the care of Miss Swain, M.D., whose acquaintance we made about three years ago, when she passed through London on her way to the East.

BAPTIST MISSIONARY SOCIETY.

From almost every field occupied by this society the reports are encouraging. One of their native preachers in Barisal, in India, speaks most hopefully of the results of his itinerating ministry. Of the attention given by the people he writes thus:—

Many of the Mussulmans of this place can both read and write—in fact, nearly all of them. At a place called Baulia we have preached also. The hearers listened with attention, and we gave them some books. Amongst the people of this place we found one old Mussulman who had much respect for Christ, and much faith in Him. In the evening of this day to both Hindus and

Mussulmans we told the good news of the heaven-dwelling, sin-destroying Saviour. Here, too, the people gave hearty attention, and were not desirous of disputing. Also we preached at Neamotee, and many with humble minds and honest hearts, without cavilling, listened well, and received, and read in our presence, parts of the New Testament. We prayed, and still pray, that these people, thus apparently so well affected, might be brought to the Saviour's feet. I think that the interest and zeal of these people indicates that we should again and again visit them, and warrants the expectation of our seeing some fruit there.

Mr. Richard, one of their missionaries in China, has lately gone into that part of China known as Mantchouria. It is his first attempt to spread the Gospel into parts never yet visited by the missionary. He thus states his reasons for making the attempt:—

It was my intention to itinerate when I came out. This cannot be done during the summer months in Shantung. Six missionaries were too many to remain at the small port of Chefoo. That part of Shinking in Manchuria which we visited is five degrees north of Chefoo, and one might travel there all the summer, as far as the heat was concerned. Nine-tenths of the people there speak the same dialect as we do at Chefoo, for they are emigrants from Shantung. Besides, there is not a single Protestant missionary in that province at present to preach the Gospel. Owing to these reasons I took a ship for Newchwang. However, I was not alone, but had the pleasure of the company and experience of my friend, Mr. Lilley, of the National Bible Society. It proved fortunate to us more than once that we travelled together.

The writer thus describes that part of the country to which he went:—

Shinking is a beautiful country, presenting a fine contrast to Shantung. Here the hills have not a single tree to relieve the eye, and even the scanty grass which they have is scraped off for fuel, leaving an endless eyesore of brown soil, with a barren rock occasionally jutting out at the top and a muddy stream at the bottom. But Shinking is a magnificent country. It has its wide, rich plains, where there are large cities with immense traffic. It has its majestic mountains draped in beautiful forests of every variety of wood, from the tender vine to the sturdy oak. From the high mountain passes we could see below us groups of wooded hills rising abruptly from the valleys, leaving clear streams at their feet to reflect the beauty which God had lavished on their banks. The scenery there called forth our unbounded admiration.

The country is not only beautiful, but also interesting as the home of the people who rule one-third of the inhabitants of the world. Moukden, their ancient capital, is a miniature of Pekin, and is still a very important place. But their most ancient capital, Hingking, is a very insignificant place, having no business carried on. The number of families there would not exceed two hundred. The only thing to recommend it is its safety. It is naturally fortified by a hill or rock, on which three sides of it are built, and by a deep artificial valley on the fourth, thus rendering it impregnable to bows and arrows.

The committee have recently adopted four new missionaries—two for India, one for Jamaica, and one for Hayti. Two or three others are offering themselves.

LADIES' CONTINENTAL ASSOCIATION.

One of the most remarkable proofs of the growing missionary activity of the time is the multiplication of agencies directed and supported by ladies. Among them is the Ladies' Continental Association. This is in connection with the Free Church, and its business is to correspond with the Evangelical societies of France, Belgium, and Geneva, and to send aid to these societies to carry on their system of colportage, whereby the Gospel is brought to the homes of many in the highways and by-ways of France and Belgium. The report for 1871 has just been published, and it is full of interest. The following letters addressed to Mr. Suter, the manager of the Missions' Library for assisting Foreign Missions, especially Zenana missions, presents us with a fair sample of a work which is being extended very rapidly in India:—

Arcot Seminary, Vellore, Oct. 20, 1871.

My dear Sir,—Many thanks for the books sent me, and also for those sent to our Arcot Seminary. We have a good stock in Greek. We have no class this year studying this language in the seminary. Last year ten young men who studied Greek under me graduated, and are now actively employed in the mission field; before going out they were all married. We have a female seminary at Chittoor, about twenty-two miles from this, under the immediate superintendence of Mr. Jared Scudder. They are taught arithmetic, geography, history, Bible, music, sewing, and knitting. This seminary supplies wives for all our youths, and they help their partners in teaching female children and catechising grown-up females in places where they are located. Our mission is thus elevating the social status of the natives. Our youths go out every Saturday into the streets of this large town, and proclaim the Gospel fearlessly to the hundreds who congregate around them. They have during this year preached in 396 places. The trumpet of the Gospel has been sounded, many have heard it, and we look up to our Master for the increase. You will be glad to hear that two cast girls' schools have been opened this year in connection with our mission. The American Reformed Church sent two ladies, Miss Mandeville and Miss Chapin. There are now about seventy girls in the one, and twenty in the other. How very pleasant it is to teach them about Jesus, the tender and loving Saviour! On that the mothers of England saw them go through their recitations! they would be melted by love and sympathy. By means of these schools we hope to get at the mothers.

We shall begin Greek next year with our first class. You can help us very much in my work of training young men for the ministry, by sending works in theology—commentaries. These will never be idle, but be largely used. The youths already speak very highly of the generosity of Christians in Great Britain in estab-

lishing the missions library, and asked me to offer you their grateful thanks. Please accept the same from me.

I am yours very sincerely,

S. ETIRAOOLOO.

E. D. Suter, Esq.

EDUCATION.

It is pleasant to note that the Hindoo prejudices on the subject of the education of women are gradually but surely giving way. Thus, in Madras, two different missionary societies have several schools for the girls of the higher and middle classes. A writer in the *Madras Church Mission Record* says that he has seen seven of these schools with an average attendance in each of from fifty to ninety girls, all heathen, and all of good caste. Besides these there are several schools entirely conducted by Hindoos, though, of course, without religious teaching. The movement is extending to the up country towns, such as Tinnevelly, Strivilliputhur, Masulipatam, Devara, and Poonamallee. These are in connection with the Church Mission.

Religious and Denominational News.

ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

The eighteenth annual meeting of this institution was held on Wednesday evening, 31st ult.; Rev. H. Allon, D.D., in the chair. The secretary, Rev. J. C. Gallaway, M.A., read the report. The society's aggregate income from the commencement amounted to nearly 100,000/. It had adopted no fewer than 400 chapels, representing a total outlay of some 600,000/, and paid, or promised, in grants, loans, and other ways in promotion of the work, fully 100,000/. Action had been taken during the past year with regard to not far short of 100 chapels—at Abergele, Arnold, Barnstaple, Bateaston, Batley, Birdbush, Birmingham, Blaenafon, Blyth, Bognor, Botesdale, Brighton, Broadstairs, Builth, Cambridge, Cardiff (two cases), Castle Donington, Clavering, Clayton West, Coleraine (Ireland), Crediton, Dallish, Derby, Earlsheaton, East Derham, Ewell, Folkestone, Frampton Cotterell, Gateshead, Gloucester, Gorefield, Gosport, Grantham, Harting, Hereford, Hinckley, Holbeach, Huddersfield, Hythe, Ipswich, Ivy Bridge, Leintwardine, Lightcliffe, Liskeard, Little Compton, Llanelli, Matlock Bank, Milford (Surrey), Mold, Mountain Ash, Mumbles, Nantmawr, New Brompton, Newport, Mon., North Petherton, Ongar, Oxford, Painswick Slad, Pembroke Dock, Penrith, Penzance, Portsmouth, Pudsey, Ripon, Rippenden, Roydon Hamlet, Rush Hill, Scarborough, Sevenoaks, Shrewsbury, Sleaford, South Cave, Spilsby, Stalbridge, Stone, Strad (Ireland), Swansea, Thame, Thornton, Tiptree Heath, Troedyrhin, Uckfield, Uppermill, Whitby, Wilmcote, Witney, and Wollerton. The work aided had grown from ten chapels a year to forty; so that, although the income had steadily increased, there was urgent need for an extra 10,000/ during the ensuing three years, to enable the society to aid fresh cases by grant as well as by loan. Towards this 10,000/, 3,000/ was already secured. Money entrusted to the society to apply according to its conditions, went much farther than an equal amount given directly to chapel cases, because the benefit of its practical guidance was, in the former case, secured, and the local resources effectually brought out by its mode of action. As results of such guidance, many places had been built that would otherwise not have been begun; buildings were far better than they would have been; much outlay had been saved, and heavy debts avoided. A form of contract and general clauses had been prepared and printed by the committee, with the special object of preventing bills of extras, which so often prove most burdensome additions to the stipulated cost of buildings.

The audited balance-sheet for the year was read. Total receipts, inclusive of 2,863/- balance from previous year, and 1,118/- receipts in the Yorkshire West Riding Auxiliary, 9,285/-; total payments, including aid to fifty-two chapels, and disbursements of the West Riding Auxiliary, 7,455/-; leaving a balance in the treasurer's hands of 1,830/-, in addition to which the society holds securities and other assets to the amount of 7,880/-.

The report was adopted, and the committee and officers chosen for the ensuing year. The following further resolutions were also unanimously carried:—

2. Resolved, that the benefits connected with the erection, in a Christian spirit, of suitable Congregational churches, and the remarkable openings for this work at the present time, make an annual contribution for this object from all our churches an appropriate mode of Christian usefulness; and if the churches already aided by the society, and others that have the means, would regularly include this object among those they help, there would be no difficulty in raising the proposed extra fund of 10,000/- by the end of 1873, and of hereafter securing ample means to aid efficiently this good work.

3. Considering the many advantages that may arise from organising a duly constituted Congregational Fire Insurance Society, quite distinct and independent, considering that the proposed guarantee fund of 20,000/- is in fact only so much money to be lent on interest if required, and to be returned to the guarantors as the capital is realised, and seeing that the ultimate profit will be applicable, in part at least, to Congregational church extension, resolved that the committee of the English Congregational Chapel-building Society be at liberty to join in such guarantee to an amount not exceeding 1,000/-, and so to assist in the formation of the proposed Congregational Insurance Association.

The Revs. T. Aveling, H. Simon, J. De Kewer Williams, and Messrs. Josias Alexander, J. Glover, and J. Whitaker addressed the meeting, which, after thanks had been voted to the chair, and suitably acknowledged by Dr. Allon, was closed with the doxology.

CENTENARY OF QUEEN-STREET CHAPEL,
CHESTER.

Services of great interest were held last week in Chester. While the friends of the Establishment were busily engaged in reopening the cathedral after its restoration, and such men as the Dean of Westminster, the Bishop of Manchester, and the Archbishop of York, were drawing crowds to hear their eloquence within the ancient walls of the Abbey of St. Werburgh, the congregation at Queen-street Chapel were celebrating the 100th anniversary of the formation of their church, and the 200th anniversary of Congregationalism in Chester. It had been determined to celebrate the event by special services, and also by raising a fund of 500*l.* to pay the debt incurred by the last chapel improvements and to purchase a new organ, as a lasting memento of the event. This object was successfully accomplished before the close of the celebration.

On Sunday, January 28, the Rev. Dr. Stoughton preached morning and evening. On the following night, a special devotional service was held, and on Tuesday, the 30th—the actual anniversary—a public meeting was held in the chapel. The ministers and friends had previously dined together; and on the platform at the public meeting were Henry Lee, Esq., of Manchester (in the chair); Dr. Stoughton; Rev. J. W. Lance, of Newport, Mon.; Rev. J. Marshall, of Over; Rev. F. B. Brown, of Wrexham; Rev. A. C. Todd, of Tattenhall; Rev. D. B. Hooke, of Mold; Revs. T. Peters, G. Lewis, and T. Kent, of Chester; and the pastor of the church, Rev. P. W. Darnton, B.A.

Mr. Darnton read a history of the church, of which we give a brief epitome, a complete history of the Nonconforming Church of Chester being about, we understand, to be published.

It was pointed out that in 1672, the year of the Indulgence, two congregations obtained licences to hold meetings in Chester, and that therefore, while the church in Queen-street was celebrating its centenary, it was also celebrating the bicentenary of the foundation of Congregationalism in the city. The roots of the church, however, struck somewhat further into the past. In 1648, Samuel Easton, of Dukinfield, being chaplain of the garrison at Chester Castle, formed a Congregational church there, which existed for some little time. In 1662 five clergymen were ejected from their livings in this city. Congregations were gathered in this and the following years by several ejected clergymen, among whom were specially mentioned William Cook, Ralph Hall, and Jno. Harvey. In 1684 the two former died, and a portion of their congregations united with Mr. Harvey's, while a portion remained aloof and formed the nucleus of the Presbyterian church, which afterwards invited Matthew Henry to become its minister. In 1686 Matthew Henry first visited Chester, and in 1687, the 1st of June, began his ministry in the city. Soon after the death of Mr. Harvey, which happened in 1699, his congregation determined to unite with that of Mr. Henry, and the new chapel in Crook-lane being too small for the large accession, a gallery was built for the accommodation of the new-comers. This gallery still remains precisely in its original condition, and is one of the most curious and interesting, to the eye of a Nonconformist, of all the Chester antiquities. Matthew Henry left Chester in 1712, after a most happy and successful ministry of twenty-five years. His successors lapsed into Unitarianism, as was the case with the Presbyterian churches throughout the kingdom, and in the year 1768 a secession took place. A number of pious and earnest men determined to meet and form a church on orthodox and Congregational principles. For some four years these meetings were informal and social, but on Jan. 30, 1772, the Rev. B. Evans, of Llanwchlyn, near Bala, came over to Chester to form the little band into a church. Articles of faith and a solemn covenant were drawn up and signed by the earliest members of the church and by Mr. Evans, the original documents being exhibited at the meeting.

Mr. Darnton then enumerated the names of a number of young men who were connected with the church at this early period, and who had become either ministers of the Gospel or leading members of the church, among which were those of Thomas Jones, the first deacon; James Boden, afterwards minister at Hanley and Shiffield; Richard Taylor, the leader of the singing for fifty-three years; Robert Fletcher, father of Dr. Fletcher, of Stepney, who was also brought up in Queen-street church; James Stuart, a descendant of the royal house of Stuart; John Reece; Joseph Brown; William Williams; and John Tullis, all afterwards ministers of the Gospel among the Independents.

The lives and labours of the various ministers of the church were then passed under review—viz., the Rev. W. Armitage, during whose ministry the first chapel was built in 1770; the Rev. W. Thorp, afterwards the famous Thorp of Castle Green, Bristol; the Rev. Moses Taylor; the Rev. Ebenezer White; the Rev. John Reynolds, son of Dr. Reynolds, one of the court physicians, and father of the present honoured principal of Cheshunt College. By a singular mistake, which was pointed out and created some amusement, Robert, afterwards Dr. Vaughan, though invited to become the pastor, failed to receive the call in time to accept it. Then came John Thorp, son of W. Thorp, of Bristol. Then in 1834 the Rev. F. Loko; and in 1848 the fervent and holy Richard Knill, who laboured with such success that during his nine years' pastorate he admitted no less than 562 persons to membership with the church. After his death came the Rev. Charles Chapman, now Dr. Wilk's co-pastor at Montreal; then the Rev. P. C. Barker, now of Rotherham; and in 1870, the Rev. P. W. Darnton, the present pastor.

At the conclusion of this history, which was listened to with deep attention and commanded much interest, Mr. Lee, of Manchester, addressed the meeting from the chair; and afterwards Dr. Stoughton, the Rev. J. Marshall, the Rev. J. W. Lance, the Rev. F. B. Brown, and the Rev. T. Peters delivered addresses, and before the close of the meeting Mr. Darnton announced that the whole

amount of the Centenary Fund, including money and promises, was complete.

The services were much increased in interest by the fact that the hymns sung were nearly all the composition of former ministers and members of the church.

RELIGIOUS EQUALITY IN THE CHURCHYARD.—It will be seen that last night Mr. Osborne Morgan, M.P., gave notice that he would to-day again bring in his bill for the amendment of the Burial Laws, which puts an end to the existing clerical monopoly in regard to the conduct of burial services in parochial churchyards. In order that there may be sufficient time for discussing the bill in committee, it is, we understand, not unlikely that Mr. Morgan will fix the second reading for as early a day as next Wednesday. The supporters of the bill have therefore not a day to lose in the exertion of influence on its behalf.

The Rev. J. S. Wyard has intimated his intention to resign the pastorate of the church at the Corn Exchange, St. Neots, Hunts, and is at liberty to supply Baptist churches needing a pastor.

The Rev. T. Davey, of Caistor (formerly of Boston), has received a very cordial and unanimous invitation to the pastorate of the Congregational Church at Guisborough, Yorkshire, and purposes to commence his labours there on Sunday next, February 11th. Mr. Davey, who has laboured in the county of Lincoln for more than seven years, is much respected, and will carry with him the best wishes of a numerous circle of Christian friends for his future happiness and usefulness.

LONDON MISSIONARY SOCIETY.—The directors have invited their eloquent Chinese missionary, the Rev. Griffith John, to preach the annual sermon at Surrey Chapel in May, and he has accepted their invitation. The Rev. Dr. Raleigh has consented to preach the annual sermon to young men at Westminster Chapel; and Alfred Rooker, Esq., of Plymouth, has promised to preside at the annual meeting at Exeter Hall.

THE LATE REV. J. W. BEST.—This esteemed young minister at Cheadle Hulme has recently passed away at the early age of twenty-five years. He caught cold at a congregational tea-meeting at Stockport, and while recruiting for a few days at the residence of one of the principal officers of the church, Alexander Boyd, Esq., he was seized with haemorrhage of the lungs, from which he never rallied. The deceased was the Rev. Robert Best, minister of Mawdsley-street Chapel, Bolton, and was trained for the Christian ministry in the Lancashire Independent College at Manchester. It is barely three months since he settled at Cheadle Hulme. Mr. Best (says the Bolton *Evening News*) was a young minister of rare promise and great preaching power. During his college course, he had won the affections of a large circle of friends and admirers, who now grieve over the premature termination of his bright and beautiful life, and instructive and stimulating ministry. He was visited in his last hours by his late college professor, the High Sheriff of the county (Sir James Watts), and other attached friends. Mr. Best was a universal favourite with his fellow-students, and his speedy departure to higher service has cast the deep gloom over the district which formed the scene of his brief and earnest ministry.

THE LONDON CONGREGATIONAL UNION.—There was a conference at the Weigh House Chapel on Tuesday last week, to consider the desirability of establishing a Congregational Union for the metropolis. The *English Independent* gives a sketch of the proceedings, from which we take the following.

About two hours were spent in the afternoon in devotional exercises, and the comparatively large assemblage of ministers, with a sprinkling of deacons, was apparently moved by a hallowed fervour of spirit, and enjoyed that season of mutual communion with fraternal heartiness. Oneness of purpose and desire pervaded all minds. Calm strengthening words concerning the necessity and advantage of prayer in this age of hurry, excitement, and sensation, were uttered by the president, the Rev. J. C. Harrison. After tea, the gentlemen again met in the chapel, and business commenced. Mr. Harrison, in a few quiet sentences, explained the design and origin of the conference, deprecating the idea that the conveners of it should be considered as arrogating to themselves any special right to legislate for their brethren. A paper was then read, laying down the general and obvious reasons why a metropolitan union should forthwith be established. The evils of the present isolation of churches and ministers were explained, and the advantages of the proposed fellowship briefly indicated. A resolution affirming the necessity for the new organisation was laid before the meeting for discussion by gentlemen favourable to the scheme. The desirability was fully and abundantly admitted. From the north, south, east, and west came the same cry for unity. The difficulties suggested turned chiefly on the area to be comprised within the limits of the proposed union, the exact work to be accomplished by it, and the danger of interfering with the Home Mission work of suburban churches already connected with county associations in Essex, Hertfordshire, Surrey, and Kent. The questions thus raised could hardly be answered, because the promoters had, with wise modesty, preferred leaving the meeting to suggest the details of the scheme. The area and work of the union will be matters for thoughtful consideration in the

future. Some of the speakers expressed their deep conviction that if quarterly meetings of the representative men of the churches could be held simply for spiritual intercourse, that would be an immense advantage, and worthy any effort to attain. But the general desire appeared to be that some definite service should be undertaken—e.g., to afford guidance and help in the erection of new places of worship; the recognition of ministers coming into London; the overtaking of the sad and lamentable spiritual ignorance of the people by combined evangelistic efforts; the economical use of the power in wealthy suburban churches for the benefit of neglected districts of London, and the villages in neighbouring counties. One of the speakers foreshadowed a possible union of various county associations round one great centre, from which they should receive inspiration and all necessary help. The debate, if such it can be designated, was open, free, and brotherly. When the resolution was put, it was carried, not unanimously, but without an open dissentient, some persons, doubtless, being unwilling to commit themselves until more definite plans are prepared. A committee to do this was appointed.

Correspondence.

DENOMINATIONAL EDUCATION—WHAT IT MEANS.

To the Editor of the *Nonconformist*.

SIR,—There are many reasons for declining to support a scheme of denominational education, but I think that there must be many persons who are ignorant of what is or may be taught, with the direct or indirect sanction of the State, under this title. Allow me therefore to call your attention to the contents of some publications, issued under the authority of the Roman Catholic Church, for children. This subject is treated in a pamphlet* just issued by Mr. Fitzgibbon, Master in the Irish Chancery Court, who is familiarly known as Master Fitzgibbon. The pamphlet is written to excite Protestant prejudice against the demands of the Roman Catholic hierarchy in Ireland, and partakes somewhat offensively of the bitter Tory Episcopalian spirit which so unhappily prevails in Ireland. The writer smarts from the effect of the Irish Disestablishment Act, and it seems to me to be evident that revenge as well as patriotism has had something to do with the conception and composition of his pamphlet. But this does not destroy the value of the facts which he exhibits and the extracts he makes, for the authenticity of which I am quite ready to vouch.

The Irish Roman Catholic Church has made the following demand of the Imperial Government:—

We demand, first, for all schools which are exclusively Catholic, the removal of all obstructions upon religious instruction, so that the fulness of distinctive religious teaching may enter into the course of daily secular education, with full liberty for the use of Catholic books and religious emblems, and for the performance of religious exercises, and that the right be recognised of the lawful pastors of the children, in such schools, to have access to them, and to remove all objectionable books, if any, in such schools, the teachers, the books, and the inspectors should all be Catholics. Fourthly, —That the existing model schools should be abolished. Fifthly,—That Catholic training schools, male and female, should be established, in which teachers should be educated morally and religiously, as well as intellectually, and in accordance with Irish traditions and feelings for the holy office of teaching the Catholic children in Ireland.

Now what does this mean, and what is it likely to involve? Of course, if the demand be absolutely just and right, we have no business to concern ourselves with the consequences which may follow from our conceding it, but we, who hold that it is not absolutely just or right, may also, I think, look at what would be the result of such a concession. We are asked that the State shall provide elementary schools in Ireland in which places of religious teaching, with free use of Catholic books, religious emblems, and so forth, shall be allowed. Very well, what are these books and emblems? What is this teaching?

Some books published in Paternoster-row will give a little information upon this point. Amongst them is a new series of books for children, price a penny each, written by Father Furness, and published *permissu superiorum*. The following notice appears on the covers, "Parents are recommended to read these books to their children. The subjects in these books are arranged according to the order followed in Missions and Retreats. These books are recommended for reading in Sunday-schools." One of them is called the "Sight of Hell," an extract from which Mr. Lecky gave in his "History of European Morals," classing it amongst the "infamous publications" that are circulated by the Catholic priests amongst the poor. I give you the following description of the Floor of Hell, the Boiling Kettle of Hell, and the Red Hot Oven of Hell from this publication:—

See on the middle of that red-hot floor stands a girl; she looks about sixteen years old. Her feet are bare. She has neither shoes nor stockings. . . . Listen! she speaks. She says—I have been standing on this red hot floor for years. Day and night, my only standing-place has been this red-hot floor. . . . Look at my burnt and bleeding feet. Let me off this red-hot

* *Roman Catholic Priests and National Schools*. By GERALD FITZGIBBON, Esq. (Dublin: Hodges, London: Longmans.)

floor for one moment—only for one single short moment. The fourth dungeon is the boiling kettle. . . . In the middle of it there is a boy. . . . His eyes are burning like two burning coals. Two long flames come out of his ears. . . . Sometimes he opens his mouth, and blazing fire rolls out. But listen! there is a sound like a boiling kettle. . . . The blood is boiling in the scalded veins of that boy. The brain is boiling and bubbling in his head. The marrow is boiling in his bones. . . . The fifth dungeon is the red-hot oven. Hear! . . . The little child is in this red-hot oven. Hear how it screams to come out. See how it turns, and twists itself about in the fire. It beats its head against the roof of the oven. Its stampes its little feet on the floor. God was very good to this child. Very likely, God saw it would get worse and worse, and would never repent, and so it would have to be punished much more in hell. So God in His mercy, called it out of the world in its early childhood.

The girl who is treading the red-hot floor is introduced in a colloquy with the Devil, as follows:—

"Oh that in this endless eternity of years, I might forget the pain only for one single moment." The Devil answers her question. "Do you ask," he says, "for a moment, for one moment, to forget your pain? No, not for one single moment, during the never-ending eternity of years, shall you ever leave this red-hot floor!" "Is it so?" the girl says, with a sigh that seems to break her heart. "Then, at least, let somebody go to my little brothers and sisters, who are alive, and tell them not to do the bad things which I did; so they will never have to come and stand on the red-hot floor." The Devil answers her again, "Your little brothers and sisters have the priests to tell them those things. If they will not listen to the priests, neither would they listen even if somebody should go to them from the dead."

I don't want to horrify your readers, but I have not done yet, for the writer himself thinks he has not said enough upon the subject. He therefore introduces the Dress of Fire, in this description:—

Job xxxviii.—*Are not thy garments hot?* Come into this room. You see it is very small. But see, in the midst of it, there is a girl, perhaps about eighteen years old. What a terrible dress she has on—her dress is made of fire. On her head she wears a bonnet of fire. It is pressed down close all over her head; it burns her head; it burns into the skin; it scorches the bone of the skull, and makes it smoke. The red-hot fiery heat goes into the brain and melts it. *Ezech. xlii.*—"I will burn you in the fire of my wrath—you shall be melted in the midst thereof, as silver is melted in the fire." You do not, perhaps, like a headache. Think what a headache that girl must have. But see more. She is wrapped up in flames, for her dress is fire. If she were on earth, she would be burnt to a cinder in a moment. But she is in hell, where fire burns everything, but burns nothing away. There she stands burning and scorched. There she will stand for ever burning and scorched. She counts on her fingers the moments as they pass away slowly, for each moment seems to her like a hundred years. As she counts the moments, she remembers that she will have to count them for ever and ever.

Allow me to go on a little farther, for, remember, this is all published with the sanction of Roman Catholic bishops for children's reading in Roman Catholic schools. This is from "The Terrible Judgment and the Bad Child"—that is, a child who did not go to mass and confess all its sins. It relates how that child was seized by the devils:—

It sees thousands and millions on every side coming round it. It cannot get away from them. On they come more swiftly than the wind—like hungry dogs would come to a bone. It is of no use to the child to pray to its angel guardian to help it. The time for help is passed. Neither is it of any use to cry, Jesus and Mary help me! There was a time when this prayer would have saved it from the devils, but that time will never come back again. Now the foremost ranks of the devils are near at hand, close to the child. They are hissing at it—spitting fire and venom upon it. They stretch out their great claws of red-hot fire to get hold of the child.

Hold your breath now, for an application of the text, "The rich man died and was buried," in a tract entitled, the "Great Question." This is it:—

But down in hell the soul of the rich man is lying in a coffin of fire! Around the coffin, in that room, stood the peers of the world, the friends of the rich man. They talked together—they spoke of the coffin. How beautiful it was—they said, what a fine coffin! But, in hell, the devils were standing round the coffin of fire, and they talked also, and said—What a hot coffin—what a burning coffin this is! How terrible to be shut up in this coffin of fire for ever and ever, and never to come out of it again. Such was the end of the rich man.

Of course, the well-known doctrines of the Roman Catholic Church are taught in these tracts, as in other publications, with great plainness and fulness. We should expect this; but you will have seen that something more also is taught. You may learn from these tracts, or from Master Fitzgibbon's pamphlet, what also is the meaning of demanding the use of emblems; but I have occupied too much of your space already, and cannot therefore give illustrations upon this subject.

Let me, however, before I conclude, express my own satisfaction with the wonderfully new views of Master Fitzgibbon concerning the immorality of English and Irish Protestants being compelled to pay for teaching of this kind, as they may do if the denominational system be extended to Ireland. There was no immorality or injustice in compelling everybody to support the Protestant Episcopalian State-Church—oh, no!—but to dream of Protestant Episcopalian having the tables turned upon them! So, Master Fitzgibbon asks, "Rich men of England, Scotland, and Ireland, who out of your riches replenish the treasury of this realm, are you prepared to draw upon that treasury for the support of State schools?" and so on. Over and over again, in every shape and form—even to Protestant

Dissenters, are such appeals made. The wickedness and injustice of the denominational system seem to this disestablished Churchman something monstrous; and every man "who is yet alive" is besought to speak out now, to "get upon his feet," and "to strike in defence of his liberty, his property, and his life!"

Sir, I don't ask your readers to do all this, but I ask our very Protestant Evangelicals to consider what they are doing in sanctioning and extending the denominational system of public education.

Yours truly,
A PROTESTANT DISSENTER.

Feb. 6.

WHAT SHALL WE GET FOR OUR SCHOOL FEES?

To the *Editor of the Nonconformist*.

SIR,—The Manchester meeting has been dealing with the principles involved in the payment of fees from the rates to denominational schools. Let me strengthen the case against this disposal of money taken from all for the support of the schools of two bitterly antagonistic sects, by putting clearly in figures the non-educational results given by the Church of England schools which, in the year ending August 31, 1869, received money from the English Government, under pretence of educating the children of the English people.

The report of the Committee of Council on Education for 1869—1870, gives these astounding figures:—

Schools connected with the National Society or Church of England, visited on account of annual grants 6,103

Children present at examination:—

Under 6 years of age 280,615

Over 6 years of age 739,807

1,020,422

Of these there were present for examination in Standard VI. 21,813

Of whom there passed in Reading 20,244

" " Writing 18,059

" " Arithmetic 14,810

So that out of this more than two millions and a half of children of the working classes, from six to twelve, then needing instruction—from three to twelve there were of the children of the same classes, in England and Wales, 3,936,513—(of school age), and out of the one million actually present at the examinations, the number that in Church of England schools fulfilled all the requirements of Standard VI. was under 15,000, or, to be exact, 14,810.

Now, what were these requirements of Standard VI.? Let us quote the very words of the "Blue Book," Standard VI.:—

In Reading.—A short ordinary paragraph in a newspaper or other modern narrative.

In Writing.—Another short ordinary paragraph in a newspaper or other modern narrative, slowly dictated once, by a few words at a time.

In Arithmetic.—A sum in practice or bills of parcels.

Now, this miserable beginning of an education (what does a Swiss child not know at twelve!) is all that the sixth standard requires, and all that the 6,103 Church of England State-aided schools could make less than 15,000 children know. And, after all our talk about the necessity of educating every child, these are the schools which we are to pay rates to keep in existence; these are the schools into which our school boards are to send the children of the people! For this no-knowledge we are to rate ourselves, and on the strength of such results we are to pride ourselves that we are educating the coming English nation. We refuse to pay for propagating what half the nation holds to be false beliefs. Our consciences forbid us to do that. But, besides this, we refuse to be further drained by the rate-collector, when all that our payments will secure will be this pretence of education in these sham schools.

Yours faithfully,

W. C. BENNETT.

Greenwich, Jan. 31, 1872.

CASES OF CONSCIENCE.

To the *Editor of the Nonconformist*.

SIR,—I hardly expected so experienced a controversialist as yourself to fall so easily into a very obvious trap. If you refer to my letter, you will see that I guarded myself against your suggestion by claiming the right—which you Nonconformists exercise—of judging for myself what I would consider a case of conscience, and when. I choose to draw the line at your present programme, which I see on examination is more offensive than it seemed at first.

But your note commits you to the acknowledgment that we Churchmen have accepted a compromise which is distasteful to us, so distasteful that you urge me at once to refuse consent to it. We did this for the sake of peace and of education. You seem also to cut the ground from beneath your own feet when you acknowledge that under the present régime religion is an "extra" subject. If so, where is the "Church endowment" which you complain of? The fee you pay, or refuse to pay, is asked not for "extra subjects," but for the regular course, the cost of which it does not cover. Your alleged grievance is microscopic. Your real grievance—the existence and activity of the Church—is, I am happy to say, visible to the naked eye.

I am, Sir, yours faithfully,

GILBERT VENABLES.

[Mr. Venables said in his letter last week, "We have a conscientious objection to pay rates in support of a

system which will tend to bring religion into disfavour and contempt by associating it with extra class work." We reminded Mr. Venables that this is done by the present Act, and therefore he should not pay his rates. We don't say that the Act should be distasteful to Churchmen, but Mr. Venables himself implies it in the words we have quoted. The fact is, we imagine, Mr. Venables, when he wrote, forgot all about the provisions of the present Act, and does not even now seem to be aware of the ground of Nonconformist objections to it.—ED. *Noncon.*]

ELECTORAL POLICY OF NONCONFORMISTS.

To the *Editor of the Nonconformist*.

SIR,—I question whether every Nonconformist in the country could pledge himself to abide by the resolution adopted at the Manchester Conference to refuse support to any candidate at future elections who would not pledge himself to oppose the present system of education under the Act of 1870. Every case must, I think, be decided on its own merits, and the same pledge, however efficient in one case, may not be desirable in another. This education test will, no doubt, be of great service in many boroughs, but it will be useless, I suspect, in county elections.

Out of the total number of Liberal county members, how many are there who can, to any extent, be classed beyond the grade of "moderate," that is, Whig; and what moderate, or Whig Liberal is really in favour of religious equality? In the great majority of county constituencies, what chance is there for what is understood by the term an "advanced," or in more appropriate language, sincere and genuine Liberal candidate—that is, one who would pledge himself to the principle of religious equality? I believe we have yet to learn the full extent of the reactionary influence exerted everywhere by the Established clergy.

In the county in which I dwell (a southern one), to propose the Manchester Conference test to a Parliamentary candidate would be simply ridiculous. Any Nonconformist offering it would meet with contemptuous indifference. Besides, I question whether the number of Dissenters in the county is sufficiently great as to make it worth a candidate's while to conciliate them. It is a county that for upwards of thirty years has been in the firm grasp of the Tories; and although at the last general election we did strike a blow, though not effectual, for freedom, our prospects for the future are not at present encouraging. At any rate, if, with the blessing of God, we can get in one or two moderate Liberals, we shall indeed have done great things, and have reason to be thankful. We can have no hope of returning such an advanced candidate as would take the education pledge, but shall truly rejoice if we succeed in electing Liberals of the most moderate type. And this can only be done by the aid of the ballot. Indeed, under the present system, I doubt whether our Liberal leaders would advise a contest.

In all this I do not mean to insinuate for a moment that the Nonconformists of this county are not true to their distinctive principles. On the contrary, I believe they do to a man concur in all that has recently been said and done by their brethren at Manchester; but they feel it would be their first duty to their fellow-Liberals and to the country at large to band together as one man and use the most strenuous efforts to deliver the county out of the hands of the Tories. To do more than that—to attempt to impose a test sure to be rejected, and then to withdraw themselves—the Dissenters of my county, I am persuaded, would feel to be most ill-advised, unpatriotic, and therefore criminal. As I have already said, every case must be judged by its own merits; the course you can advantageously adopt in one may be most unadvisable and short-sighted in another.

Yours faithfully,

G. E.

Feb. 1, 1872.

UNITARIANS AND THE INQUIRER NEWSPAPER.

To the *Editor of the Nonconformist*.

SIR,—I fear that the readers of your paper of the 31st ult., containing the interesting account of the Manchester Conference, will gain from it rather a mistaken estimate of the opinions held by Unitarians on the Church and State question. They will learn from it that the *Inquirer* newspaper, which you properly describe as Unitarian, is opposed to the object of the Manchester Conference; but they will not learn from it that nine Unitarian delegates there present spoke earnestly in favour of its objects. These were, Mr. Jas. Heywood, Mr. Jos. Chamberlain, Mr. Geo. Hope, the Rev. H. Crosskey, the Rev. S. A. Steinthal, the Rev. W. Biuns, the Rev. J. C. Street, the Rev. John Orr, and the Rev. John Gordon. These names may be considered as an ample set-off against the opinion of the *Inquirer*. Your unvarying fairness when speaking of the Unitarians leads me to ask leave to correct the erroneous impression which your leaders are likely to have gained from your paper.

Yours, &c.,

SAMUEL SHARPE.

32, Highbury-place, London, Feb. 2, 1872.

[We have more than once before received letters of a similar import to the above, and our correspondents will have understood our reserve in publishing such

protests in our columns. But we feel it would be straining delicacy too far to withhold Mr. Sharpe's letter.—ED. *Nonconformist.*]

THE UNIVERSITIES AND DIVINITY DEGREES.

To the Editor of the *Nonconformist.*

SIR.—Permit me to correct a ridiculous mistake in your report of a few words I said at the Manchester Conference. I am made to affirm that at Oxford and Cambridge no one can obtain the "degree of Bachelor of Arts" without having first preached a sermon in "the University Chapel." We are all concerned that the mass of our middle-class youths should graduate at one of the Universities; but I fear very few, Established or otherwise, would care to approach seats of learning which guarded their lowest degree by such a rampant, unchained lion as a university sermon.

It is true I did say something about a sermon in the University Church (college chapels I know well enough, but never met with a "University Chapel") as part of the exercises required for Divinity Degrees, but on reference to the "Freshman's Bible" I find that in the regulations it is not specified where, if anywhere, the "English Sermon" is to be delivered.

It will of course be open to the Universities in the future to refrain from giving degrees in divinity at all; but if the requirements be mere proficiency in Biblical learning and the history of dogma, the most morbidly sensitive consciences will, one may hope, be untroubled.

I am, Sir, your obedient servant,

CHARLES E. B. REED.

Warminster, Feb. 5.

"NO DISSENTER NEED APPLY."

To the Editor of the *Nonconformist.*

DEAR SIR.—During the last few days a female, about thirty-four years of age, of most exemplary character, applying for a situation as a housemaid, has been twice refused, solely because she was a Dissenter. The lady in one case declared that she would not on any ground have a Dissenter even step into her house. In the second instance, the lady had agreed to receive her, and had appointed the day when she should enter her establishment. In both cases the female informed these ladies that she had been in the families of Episcopalians, one of whom was a clergyman, in whose service she remained upwards of three years, giving, as I myself can affirm, the highest satisfaction. Having known her, and being acquainted with the situations which she has filled the last fifteen or sixteen years, I can speak with confidence as to the excellence of her character, and the fidelity with which she has conducted herself in her various situations. But religious bigotry and party feeling are blind to moral worth.

I am, yours truly,

W. GRIFFITH.

Gerard-street, Derby, Jan. 30, 1872.

A CORRECTION.

To the Editor of the *Nonconformist.*

DEAR SIR.—In your notice of the meeting of the Orphan Working School, you state that "Mr. J. Finch, the secretary," read the report. It should have been, the assistant-secretary. I am glad to be able to inform your readers that I am still the secretary, and hope, D.V., still to continue so, as long as I can be useful to the charity. My absence from the meeting was occasioned by illness only.

Yours truly,

JOSEPH SOUL, Sec.

73, Cheapside, Feb. 2, 1872.

UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent examinations:

FIRST LL.B. EXAMINATION, 1872.

EXAMINATION FOR HONOURS.

JURISPRUDENCE AND ROMAN LAW.

First Class.—Gibb, George Stegmann, Aberdeen University.

Second Class.—Sykes, John Gaskell Walker, University College; Radford, George Heynes, private study; Summers, William, Owens College—equal; Ball, William Edmund Bunting, private study—Birrell, Augustine, Trinity Hall, Cambridge—Egan, Pierce, M.A., private study—Robertson, Francis Beverley, University College—equal; Gover, William Henry, private study—Hamilton, James Winterbottom, private study—Shipman, John Greenwood, private study—equal.

Third Class.—Hoskin, Charles William, private tuition; Fulton, James Forrest, B.A., private tuition.

SECOND LL.B. EXAMINATION, 1872.

EXAMINATION FOR HONOURS.

COMMON LAW AND EQUITY.

First Class.—Rooke, Arthur William (scholarship), private study.

Second Class.—Faulkner, John Joseph, private study.

Third Class.—Jesson, Thomas, private study; Hart, Nicholas, private study.

For the Matriculation List we have not room in our present number.

POETICAL RETRIBUTION.—Forty years ago a blooming young girl of sixteen married an old man of sixty for his money, expecting that he would soon die and leave her a wealthy young wife. Last week the lady died at the respectable age of fifty-six, leaving a husband, aged 100, and four children to mourn her loss.

THE EDUCATION ACT.

SCHOOL BOARDS.

LONDON SCHOOL BOARD ELECTION.—Four o'clock on Thursday was the termination of the time allowed for the nomination of candidates for the vacant seat on the school board, caused by the resignation of the Rev. W. Rogers. As was anticipated, Mr. Sheriff Bennett was alone nominated, and is therefore, elected virtually, though the official date of the election is Feb. 12. The sheriff has had the singular compliment paid to him of a volunteered adhesion to his committee of above 1,300 voters, including many of the best known names in the City. Mr. Bennett, we need hardly say, is an opponent of denominational education.

LIVERPOOL.—SCHOOL BOARD CONTEST.—VICTORY OF THE UNDENOMINATIONAL CANDIDATE.—The Liverpool School Board, one of the first established, was selected by a compromise, which resulted in gentlemen of various religious persuasions being chosen without the annoyance and expense of a contest. One of the original members of the board recently died, and the choice of a successor led on Thursday to a spirited contest, and caused almost as much excitement as a borough election. Originally, there were three candidates—Alderman Picton, a Nonconformist, and advocate for secular education; Mr. Laurence Baily, a commercial gentleman and Churchman, favourable to the present policy of the school board; and the Rev. Dr. Verner M. White, an Irish Presbyterian clergyman, who represented the Orangemen and Dissenters, who objected to the present policy of the School Board, as embracing the endowment of Roman Catholic as well as Protestant schools. Alderman Picton withdrew from the contest as soon as he saw it would lead to a renewal of the old, bitter religious strife, which once were the curse of Liverpool, and the contest then lay between the Moderate and the Ultra-Protestants. This peculiar state of matters split up the Conservative party. The aspect of the town yesterday reminded one of an election day; there were polling-booths in each of the sixteen wards, and the 58,000 voters were not only deluged with voting-papers, but assailed all day long by troops of eager canvassers, who scoured the town in hundreds of cabs, reckless of expense. In fact, it was stated on good authority, that the cost of this contest will be greater than all the money spent in Liverpool on education during the last two years. The contest was continued throughout the day with great vigour, and at the close of the poll, Dr. White was returned by a large majority, the numbers being—

For Dr. White	10,499
Mr. Baily	9,410

Majority 1,089

Thus it will be seen that only 19,909 ratepayers out of a constituency of 58,031 voted on the occasion. In the four wards in which the Catholic population chiefly reside, the majority of Mr. Baily was overwhelming.

SALFORD.—REFUSAL TO PAY A SCHOOL-RATE.—On Wednesday Mr. William Warburton, a member of the Salford School Board, was summoned before the justices at the borough police-court for refusing to pay the sum of 16s. 9d. school-rate. It appeared from the statement of Mr. Woodruffe, the overseer, that Mr. Warburton had paid 9d. 4s. 3d. into court, whereas the total claim was 10s. 1s., the deficit being the amount claimed for school-rate. Mr. Warburton (who occupied a seat at the barristers' table), upon the case being called upon, addressed the bench, stating that he could not conscientiously pay a rate used to support sectarian schools, to whatever denomination they might belong. He regarded the school-rate, as at present employed, as tenfold more unjust and iniquitous than the Church of England rate. Not only were the rates in Salford used for the support of sectarian schools, but the majority of the board persistently refused to allow a single board school to be established. The result was that all those inhabitants who belonged to denominations not having day-schools, and also that very large section of the people not connected with any denomination, were compelled to send their children to the schools of sects with which they conscientiously differed, and were also compelled to pay rates for the support of such schools—a gross and palpable violation of the spirit and design of the Elementary Education Act, which not only justified but demanded resistance. Mr. Warburton asked the bench to grant an adjournment, in order that he might have time to meet the case properly. Mr. Woodruffe objected to an adjournment upon the ground that the rate had been legally levied; but the bench thought they might reasonably adjourn the case for a week, and decided upon doing so.

REFUSAL TO SHOW SCHOOL BOARD ACCOUNTS.—Mr. J. W. Thomas, clerk to the School Board of Stoke-on-Trent, was summoned before Mr. Balguy, the stipendiary, at Fenton, on Friday, charged with refusing to allow Mr. Harvey Adams to inspect a precept and the cash and minute books of the board. Mr. Adams called upon Mr. Thomas at his residence, and requested the latter to produce the documents for inspection; he, however, refused, stating that he had received instructions not to show them to him. The magistrate said the law was very clear on the point, and fined the defendant 10s. and costs. [We may here record that Mr. Adams's barometer, which was lately seized under the distress warrant, was sold by auction, and purchased for Mr. Adams's workpeople, who subscribed 10s. for the purpose.

Subsequently the workpeople returned the barometer to Mr. Adams with a sympathetic address.]

HANLEY.—The Hanley School Board on Wednesday reaffirmed, by a majority of seven to two, the payment of fees to denominational schools. The majority consisted of four Churchmen, one Wesleyan, one Unitarian, and a Catholic priest. The Unitarian voted in the majority rather than jeopardise compulsory attendance. The minority was composed of an Independent and a working men's representative.

MACCLESFIELD.—At the meeting of the school board of this town on Wednesday, when the sixth bye-law, which raises the fee question, came under discussion, Mr. Nicholson, on behalf of the Nonconformists, very pertinently and concisely expressed the opinions entertained by them with reference to the twenty-fifth section, and moved an amendment to the bye-law, complaining of the payment of fees to denominational schools as unjust, arguing that it would remove public money from public control, and, besides tending to pauperise the people, would include the principle of concurrent endowment. This amendment, which asked the board to exclude the words from the bye-law that would authorise such payment, was seconded by Mr. Cox and supported by Mr. Brocklehurst, the two other dissenting members of the board. Very little discussion ensued. Mr. Nicholson intimating that he was prepared to receive the decision of the board and to await the action of the public outside upon it. The bye-law was passed intact, the amendment being rejected by a majority of six to three.

THE SCOTCH EDUCATION BILL.

On Tuesday, a deputation from the Education Committee of the United Presbyterian Church waited upon the Lord-Advocate in Edinburgh to express their views in regard to the Scotch education question. The Rev. Dr. M'Ewen, Glasgow, read a memorial by the committee expressing an earnest hope that a measure on a liberal and comprehensive basis, in accordance with the principles laid down in his lordship's recent speech at Stranraer, would, in the course of the approaching session, obtain the sanction of both Houses of Parliament. The Lord-Advocate, in his reply to the deputation, said,—

The only change with respect to religion proposed by the bill of last session was this, that whereas the matter of religious teaching is at present left to the school managers, consisting of a certain class of heritors and the parish ministers, it would, according to the provisions of the bill, be vested in school boards popularly elected by the people themselves. It is left free to them to determine what shall be done with respect to the teaching of religion in the public schools, and I suppose we may assume that they will exercise that liberty through their school boards, as they have previously done through the existing managers of the public schools, by having religious instruction given to the children of those who desire it during the short period at the commencement of each school day. My proposal of last year has been assailed very violently in the interests of religion, because it contains no provision for the teaching of religion compulsorily during such a short period as is at present given to it. On the other hand, my proposal has been assailed as a violation of political principle because it does not allow schoolmasters to be paid out of the public money to a certain extent for the teaching of religion. And, as it happens with others who are endeavouring to steer a middle course between two parties who are pretty violently contending with each other, my fate has been to be buffeted by both, and to catch some of the blows which each has aimed at the other. Notwithstanding, I am on that account only the more grateful to you for your expressions of approbation and your encouragement to persevere generally in the course upon which I have entered with a view to the settlement of this question. It is matter of regret to us all that contentions about the most proper mode of using so very short a period of the school day—contentions in the interest of religion, and in the interest of political principle—should have delayed a great national effort to overcome what is the greatest enemy of all religion and the greatest enemy of all political knowledge—viz., ignorance. In regard to the question of management, his lordship said, according to the proposal in the bill, the school management is to be with the local board. Every local board will be supreme in the matter of school management. It is not proposed to subject them to any control whatever. It will not be the function of the Scotch Education department to interfere with school management, appointment of teachers, subjects of instruction, hours, fees, or anything else. The duties of the department will be confined to the administration of the grant, to make a code in connection with the administration of the grant, to revise that code from time to time as experience may suggest, and to see that the rules which they prescribe with respect to the administration of the grant are observed. The real question is whether the local boards, elected by the people themselves, desire upon the whole to be subjected to the over-ruling control, in all or any matters of management, of a board in Edinburgh, to be appointed by Government. It was not proposed to subject the English boards to any such control from the general board in London; but if the people of Scotland manifest a desire that the boards elected in the large towns and in the provinces should be subjected to the control of a Government board sitting in Edinburgh, undoubtedly their desire will be most respectfully considered; and as the people always have their own way in the end in any matter, I think we may say they will have their way in this; but it is only right they should understand how the question stands.

THE LIVERPOOL SCHOOL BOARD ELECTION.

(From the *Manchester Examiner.*) The school board contest at Liverpool, which has resulted in the return of the undenominational candidate, comes opportunely to show us what

little reliance is to be placed upon the present alliance between the Conservatives and the Roman Catholics. Political combinations based on no loftier motives than those of a shallow expediency or of mutual pecuniary advantage have never enjoyed much favour with our countrymen, and there is nothing in this last coalition to lead us to place it in a different category. It might be said that English Conservatism and Roman Catholicism have scarcely an idea in common, apart from a disposition to accept the largest possible subsidies from the State, and an amiable desire to "dish" the Dissenters. That they should coalesce for a time in furtherance of aims like these is not, perhaps, remarkable; but it might have occasioned surprise had an arrangement so convenient for the leaders of both parties been silently acquiesced in by their followers. What has taken place at Liverpool this week furnishes a conclusive answer on this point. Of all the large towns of the kingdom, Liverpool has paramount claims to be considered the stronghold of Conservatism. It is, besides, one in which the Roman Catholics form a large portion of its population. Here, therefore, if anywhere, an alliance between these two sections of the community might be counted upon to carry everything before it. Such expectations were confidently cherished, but, as a matter of fact, the new and highly elaborated piece of political machinery has broken down the first time an attempt has been made to bring it into use on a comprehensive scale. Last November it was found to work pretty well in a municipal contest in one of the wards, but applied to the wider area of the whole borough its failure has been signal and complete. The truth is, the Conservative leaders made too sure of the unwavering allegiance of the rank-and-file of their party. They were so charmed with the prospect of holding the upper hand over the Nonconformists, that the possibility of any defection from their own ranks never seems to have occurred to them. They are now rudely awoken from their dream. The "Conservative working man," upon whom they have lavished such cataracts of praise, has not only become restive, he has gone into open revolt, and, crossing over to the enemy, has declared that, for his part, he will have "no Popery," even if he has to pay a very heavy price for the indulgence of his humour. In vain have his late leaders assured him that it is best to make things pleasant all round—except for Dissenters—and that all will be right in the end. He may not be able to see as far into the future as his monitors, but on this question he has made up his mind, and with the characteristic immobility of his race he remains unshaken as a rock. It is natural that the Conservative leaders should feel deeply chagrined at a turn of events so totally unexpected by them, but we cannot honestly condole with them upon their defeat.

There are several features about the contest which is just over calculated to attract public attention. For the first time the ratepayers of Liverpool have been afforded an opportunity of giving expression to their real sentiments on the education problem. When their school board was originally constituted, it was in virtue of a compromise, respecting which the inhabitants at large could not be consulted; and even had there been a contest at that time, the cumulative vote would have permitted of such extraordinary combinations that the result might have been no fair reflex of the state of opinion in the town. Nothing of this sort can be said of the present election. It has notoriously been an open struggle, in which the old English method of counting votes and ascertaining majorities has been adhered to, and of the character of the result none of us can entertain any sort of doubt. That political and ecclesiastical parties were a good deal split up only shows the more strongly how genuine has been the expression of the prevalent feelings of the hour. At the outset, three candidates were nominated for the vacant seat at the board. One of them, however, Mr. J. A. Picton, a town councillor and a Nonconformist, had not been consulted before his nomination, and he refused to stand. The Rev. Verner Moore White, LL.D., a Presbyterian minister and an Orangeman, was for a short time the only candidate in the field, but at the eleventh hour Mr. Laurence Richardson Baily, a Churchman and a Conservative, was brought out by the "concurrent endowment" party, including both Churchmen and Roman Catholics. The value of a good election cry has often been insisted upon, and in this instance some of the ratepayers must have been a little puzzled to distinguish between "Baily and religious education," and "White and Bible education." But apart from any rhetorical devices, designed probably to attract waverers on both sides, the issues of the contest were simple enough, and no elector can have been mystified with respect to them. Mr. Baily was known as the representative of denominational education, carried out upon the principle of concurrent endowment, while Dr. White was equally recognised as in favour of unsectarian teaching, and an advocate for the placing of subsidised schools under the control of the school board. Dr. White himself laid great stress upon being "a good Protestant," and though we may deem this rather irrelevant, we cannot be surprised at the use made of it, seeing how clerical influence was arrayed on his opponent's side. We referred the other day to Bishop Goss's circular and sermon addressed to the faithful of his flock, and throughout the contest the clergy of the two Churches are said to have proved zealous agents for Mr. Baily. Such being the case, Dr. White's majority of over a thousand is a noticeable triumph, though it is not less remark-

able than the fact that out of a constituency of 58,051 persons, only 19,909, or about one-third of the whole, voted at all.

We have said that this election has occurred opportunely. Parliament cannot well avoid discussing the imperfect piece of workmanship which left its hands less than a couple of years ago. Since the prorogation last August, public opinion has made a rapid advance upon this question, and Parliament, however reluctant to reopen the controversy, cannot afford to lag far behind. The recent Nonconformist Conference in this city will have opened the eyes of a good many members to the vitality of questions that, for their own part, they were quite willing to let sleep; but it is possible that the contest this week in Liverpool may produce a feeling of greater consternation. The Nonconformists were always understood to cherish theoretical opinions of an "impossible" kind, but what is to be done when an old Tory town like Liverpool evinces a disposition to make common cause with them? We do not need to be told of the essential divergence of view between Nonconformists and Orangemen. It is enough for Parliament to know that as regards its wonderful scheme of concurrent endowment the two bodies, without any attempt to unite their forces, will inevitably be found fighting on the same side. In the original school board elections throughout the country, the mischievous policy of the Education Act was not generally appreciated. The public have since become familiar with its practical operations, and the more they see of it the less they like it. We always insisted that it was unworthy of the dignity of the Imperial Legislature to throw back the religious question as a bone of contention amongst the local constituencies, and events of daily occurrence are demonstrating the serious impolicy of that course. If the Government are wise, they will lose no time in retracing their steps. By so doing, they will only strengthen their position in Parliament, but with the country at large. If they refuse to do this, they will probably discover when too late, that the process of party disintegration has proceeded too far to permit of their escaping from some of its more ominous consequences. There is no longer room for doubting in what direction the popular current is setting. The example of Liverpool is certain to be followed by other towns, and unless the Legislature has the courage to settle the question out of hand, the embers of religious strife will be rekindled throughout the land. To avert such a calamity is surely one of the first duties of a Liberal and progressive Government.

LORD RUSSELL AND THE EDUCATION QUESTION.

The following additional letter from Earl Russell has been published:—

Cannes, Feb. 1, 1872.

My dear Sir,—I am obliged to write to you again on the subject of education.

My father, in 1808, with many friends—the Duke of Sussex and Lord Brougham being among the number, Joseph Lancaster being their chief teacher, and the reigning King, George III., their illustrious patron—established a society for founding schools where the Holy Scriptures should be daily read. Our excellent and benevolent friend, William Allen, afterwards called these schools "Schools for All." Such they were in spirit, and for some years the children of Jews and the children of Roman Catholics were sent to them without scruple or objection on the part of their parents.

The clergy were in those days, even the Liberal clergy, generally opposed to the education of the poor. But, finding the cause of education made progress, they agreed in 1811 to set up a society for founding and maintaining schools.

Being, however, utterly averse to the principle of founding schools for all, they laid down two rules—one that the catechism of the Church should be taught, the other that the children should be bound to attend the worship of the Establishment on Sundays.

For sixty years this society, under the name of the National Society, has been aided by the rich peers and squires, and by the well-endowed clergy of the Church. It has been, during more than half a century, a powerful organ of proselytism. It was explained to me by Bishop Bloomfield and Archbishop Howley that although the children of Dissenters might be admitted to the schools of the society, that could only be considered as an indulgence, and could not be conceded as a right.

Now what I seek of the Government is not to admit the principles of Locke and Sidney, but those of Lord Nottingham and Lord Mansfield, two great Tory lords, one of whom flourished 200 and the other 100 years ago. Lord Mansfield, in his admirable judgment pronounced in the House of Lords in 1768, proved with singular force and clearness that, although the Act of Lord Nottingham was called the Act of Toleration, it was, in fact, a Bill of Rights, and gave Protestant Dissenters the position of an Establishment. In fact, there is no power in the law or the Quarter Sessions to deny to Dissenters who pay a fee of 2s. the liberty to erect a chapel and perform their own worship, provided they are Presbyterians, Baptists, or Independents. These last are to be especially honoured as the founders of religious liberty in England.

In 1828 the Tory House of Commons of England had so far imbibed these principles that the majority approved the repeal of the Corporation and Test Acts.

Unfortunately, in the excellent Act of 1870 a section slipped in by which an exclusive rate was sanctioned, for worse than the former church-rate.

I say far worse, because it was abundantly proved by Lord Campbell that a church-rate could only be imposed locally by a majority of ratepayers, and satisfactory statistics were brought forward by Sir George Grey showing that in the most flagrant case no church-rate existed.

But, as matters stand at present, half a dozen pauper parents who have been cajoled by the Church can inflict

a rate upon their neighbours, three-fourths of whom may differ from the Church on the thorny and obscure question of infant baptism.

I am sorry to perceive that the executive committee of the Birmingham League have adopted the fallacious and inadequate plan of secular instruction. I can only repeat my consistent adherence to the rules of the British and Foreign School Society.

But I nevertheless wish that the Birmingham League may be successful in modifying the 25th section of the Act of 1870. To force Baptist parents to pay a rate for the enforcement of the Church Catechism is an unjust and persecuting innovation.

I have been much blamed by a Bedfordshire clergyman for saying that those who arrived at years of discretion might decide for themselves whether they might join the Church or any other Protestant or Roman Catholic communion. Surely the reader who indulges in these sneers has never read the preface to the rite of confirmation! The Church of England, with its usual wisdom, while it approves the entrance of a child of a fortnight old into the Christian Church, sees the absurdity of supposing that a baby who cannot speak or understand can be bound irrevocably to the faith which its godfathers and godmothers profess in its behalf. The Order of Confirmation declares that the bishop, or some other minister appointed by him, shall read the preface following:—

"To the end that confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order that who hereafter shall be confirmed, let such as can say the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such other questions as in the Short Catechism are contained, which order is very convenient to be observed, to the end that children being now come to the years of discretion and having learnt what their godfathers and godmothers promised for them in baptism, they may themselves, with their own knowledge and consent, openly before the Church ratify and confirm the same" &c.

Of course the child who has for years said the Lord's Prayer at its mother's knee, who has gone regularly with its parents to the parish church, and has learnt to say the Creed and the Ten Commandments, is easily induced to attend and renew its promises openly before the Church. Still it is to be noticed that the Church asks the children, now come to years of discretion, for their own assent; and I have known a clergyman severely reprehended for indiscretion by his bishop for bringing a boy of fourteen, of very quick intellect, for the rite of confirmation.

I have but one thing further to remark. The Duke of Newcastle's elaborate report was not rejected, but accepted by the Government before whom it was laid. Mr. Miall was a party to that report, and it seems strange to me that the present Ministry have taken no pains to retain and conciliate so valuable and distinguished a colleague. The bishops and clergy, and the congregations committed to their charge, must be worth their weight in gold in the eyes of our present rulers to make them count as nothing the hostility of Mr. Miall.

I remain, very truly yours, RUSSELL.
Alfred Bourne, Esq.

P.S.—I wish this letter to be published.

THE NEW PROGRAMME OF THE NATIONAL EDUCATION LEAGUE.—In the new monthly paper of the National Education League, it is officially stated in regard to the new programme lately adopted by the executive committee, that "it is believed that the advice offered by the committee will be accepted almost unanimously by the members. Up to the time of going to press we have received the resignation of two members only, while a considerable addition, including the new subscribers of 100*l.* each, has been made to the list."

Court, Official, and Personal News.

The Prince of Wales continues his carriage and walking exercise with beneficial effect. On Sunday morning His Royal Highness, for the first time since his illness, felt himself sufficiently strong to attend public worship at Sandringham Church. The prince, with the Princess of Wales and other members of the royal family, were present to the end of morning prayer, leaving before the commencement of the Litany. The church was very full, the additions to the ordinary congregation being, as usual, strangers visiting in the locality, the residents in Lynn and in the neighbouring villages having for the most part abstained from obstructing themselves in the little parish church at Sandringham during the late period of anxiety and excitement.

On Sunday morning the Queen and Prince Leopold attended Divine service at Whippingham Church. The Rev. George Prothero officiated and administered the sacrament of the Holy Communion.

The *Morning Post* states on authority that the Prince and Princess of Wales will accompany the Queen to St. Paul's Cathedral on the Day of Thanksgiving, if the state of the prince's health permits of the fatigue. In any case the Princess of Wales will accompany Her Majesty. Should the arrangements at present made be carried out, Her Majesty will proceed in semi-state as to the opening of Blackfriars-bridge and the Holborn Viaduct. On that occasion the Queen rode in one of the dress carriages drawn by six horses. The preparations at St. Paul's are being rapidly pushed forward. The special arrangements for seating in every other part of the cathedral, except the choir, will be made by the Department of Works, and at the public cost. As to the route of the State pageant, it is now understood, on reliable authority, that it will be by way of the Strand, Fleet-street, and Ludgate-hill on going to the Cathedral, and by the Victoria Embankment, from Blackfriars on its return.

The daily papers are authorised to state that on the visit of Her Majesty to St. Paul's on the 27th

inst., seats will be provided as far as can be at present ascertained, for between 7,000 and 8,000 persons. Of these the greater number will be apportioned to peers, peeresses, members of Parliament, the Dean and Chapter of St. Paul's and clergy, the City of London, the Metropolitan Board of Works, the High-Sheriffs of counties, the mayors of the United Kingdom, the representatives of the Army, the Navy, the Bar, the Civil Service, and other bodies and persons selected to represent the nation. Full information will be published in due time as to the distribution of these seats. The applications already received by the Lord Chamberlain exceed by hundreds the limited number of seats which can possibly remain at his disposal.

It is stated that the nomination of Mr. Brand to the Speakership will be moved by Sir Roundell Palmer and seconded by Mr. Locke King.

The Megara Commissioners have signed their report, but the terms of it will not be made public until submitted to Her Majesty.

The *Kerry Mail* contains the announcement that Mr. Butt is about to be appointed to a colonial judgeship.

According to report Mr. Lowe will be able to remit the extra twopence on the income-tax imposed last April, and a reduction to the extent of upwards of a million may be expected on the army and navy estimates.

The Parliamentary banquets which usually precede the opening of the session were given on Monday night by the Prime Minister and the Foreign Secretary to the leading supporters of the Government in both Houses, and by the Duke of Richmond and Mr. Disraeli as the respective chiefs of the Opposition.

Epitome of News.

A new Freemasons' Hall, costing between 7,000/- and 8,000/-, has been opened by the Bristol Freemasons.

Although the day of the University boat-race is not positively fixed, it will probably come off on Saturday, March 23, at one o'clock.

The ship *Manitobah* was lost off Penzance on Thursday, and unfortunately the captain's wife, two children, and a seaman were drowned.

The Society of Friends has selected the ground for the erection of a memorial stone to George Fox, which will be placed opposite to the field gate at Drayton, and near the house where he was born.

Nearly 80,000/- has been raised towards the 100,000/- "Guarantee Fund" proposed to be raised by friends of the United Kingdom Alliance.

During the last year there was a decrease of 5,000 in the number of persons in receipt of relief at Manchester as compared with the year 1870, and of 2,000 as compared with the average of the six previous years.

The *Britannia* (transatlantic steamer of the Anchor line) has just had a terrible voyage across. During some days the passengers exhibited the wildest terror, and imagining the ship was going down, resisted all efforts to keep them below. Happily the port of Halifax was at length safely reached on the 16th ult.

The negotiations for the preservation of the thirty acres of land bordering upon Victoria Park are proceeding in a satisfactory manner, and the necessary agreement will shortly be ready for signature.

A large meeting, under the presidency of Lady Amberley, was held at Bristol on Friday, in favour of women's suffrage. Viscount Amberley, Miss Sturge, the Rev. J. W. Caldicott, Miss Lilius Ashworth, and others, spoke at some length. A petition on the subject to both Houses of Parliament was adopted.

A man named Melvin has been fired at in Dublin, and from the attendant circumstances it is surmised that Fenianism was at the bottom of the outrage. Two men are in custody. Melvin is reported to be in a dangerous condition, and his depositions have been taken.

There has been a crowded meeting at Worcester in support of Mr. Richard's arbitration motion.

The negotiation for amalgamation between the North British and Caledonian Railways is finally broken off. The same result has attended the negotiations between the directors of the Great Western, Bristol and Exeter, and South-Western and South Devon Railways.

At a meeting of the Liverpool Chamber of Commerce, on Friday, resolutions were passed protesting against the proposed railway amalgamation, unless ample security were given in the matter of traffic rates. It was decided to press these views upon the Government, and to petition against the bill.

Smith's Prize, at Cambridge University, has been awarded to Mr. R. R. Webb, the Senior Wrangler. Mr. Horace Lamb, of South Stockport, Second Wrangler, was second for the prize.

News has reached Liverpool of the loss of two of the finest iron ships which ever sailed from that port, viz., the British Admiral and the Black Prince, belonging to the Liverpool British Shipowners' Company. The former was dismasted and abandoned on January 14th, latitude 23 deg. north, longitude 131 deg. east. The Black Prince went ashore on Saturday night on the Bass Rock. No lives were lost by either disaster.

The Attorney-General has not even yet concluded his speech—the longest on record—on the Tichborne case. When the court rises to-morrow afternoon its sittings will be suspended until Monday next,

and by Tuesday evening Sir John Coleridge's speech is expected to be closed.

A demonstration to protest against the Dilke riot at Bolton, and the conduct of the magistrates on that occasion, was held in Trafalgar-square, London, on Monday night. There were from 12,000 to 14,000 persons present, and Mr. Odger presided. Resolutions were passed in favour of freedom of public discussion, condemning the action of the Bolton magistrates, and asking the Home Secretary to remove them from office. Sir Charles Dilke was also thanked for his "manly speech." The square was illuminated by the lime light. Various processions attended, with bands playing the Marseillaise, and red flags topped with the Phrygian Cap. On the whole the demonstration passed off quietly.

Postscript.

Wednesday, Feb. 7, 1872.

OPENING OF PARLIAMENT.

The Imperial Parliament was formally opened yesterday by Royal Commission. The event was diminished in interest by the absence of Her Majesty. There was but little excitement in the vicinity of Westminster. In the House of Lords, the Peers appointed to represent Her Majesty took their seats on a bench in front of the Throne shortly before two o'clock. The members of the House of Commons having appeared at the bar, with the Speaker (the Right Hon. J. E. Denison), at their head, the Lord Chancellor (Lord Hatherley) read the following

ROYAL MESSAGE:—

MY LORDS AND GENTLEMEN, —

I avail myself of the opportunity afforded by your reassembling for the discharge of your momentous duties to renew the expression of my thankfulness to the Almighty for the deliverance of my dear son the Prince of Wales from the most imminent danger, and of my lively recollection of the profound and universal sympathy shown by my loyal people during the period of anxiety and trial.

I propose that on Tuesday, the 27th inst., conformably to the good and becoming usage of former days, the blessing thus received shall be acknowledged on behalf of the nation by a thanksgiving in the Metropolitan Cathedral. At this celebration it is my desire and hope to be present.

Directions have been given to provide the necessary accommodation for the members of the two Houses of Parliament.

The assurances of friendship which I receive from foreign Powers continue to be in all respects satisfactory. I need hardly assure you that my endeavours will at all times be steadily directed to the maintenance of these friendly relations.

The slave-trade, and practices scarcely to be distinguished from slave-trading, still pursued in more than one quarter of the world, continue to attract the attention of my Government. In the South Sea Islands, the name of the British Empire is even now dishonoured by the connection of some of my subjects with these nefarious practices; and in one of them the murder of an exemplary prelate has cast fresh light upon some of their baleful consequences. A bill will be presented to you for the purpose of facilitating the trial of offences of this class in Australasia; and endeavours will be made to increase, in other forms, the means of counteraction.

Various communications have passed between my Government and the Government of France on the subject of the Commercial Treaty concluded in 1860. From a divergence in the views respectively entertained in relation to the value of protective laws, this correspondence has not brought about any agreement to modify that important Convention. On both sides, however, there has been uniformly declared an earnest desire that nothing shall occur to impair the cordiality which has long prevailed between the two nations.

Papers relating to these subjects will be laid before you.

The arbitrators appointed pursuant to the Treaty of Washington, for the purpose of amicably settling certain claims known as the "Alabama" claims, have held their first meeting at Geneva.

Cases have been laid before the arbitrators on behalf of each party to the treaty. In the cases so submitted on behalf of the United States, large claims have been included, which are understood on my part not to be within the province of the arbitrators. On this subject I have caused a friendly communication to be made to the Government of the United States.

The Emperor of Germany has undertaken to arbitrate on the San Juan Water Boundary; and the cases of the two Governments have been presented to His Imperial Majesty.

The Commission at Washington has been appointed, and is in session. The provisions of the treaty which require the consent of the Parliament in Canada await its assembling.

Turning to domestic affairs, I have to apprise you that, with very few exceptions, Ireland has been free from serious crime. Trade in that part of the United Kingdom is active, and the advance of agricultural industry is remarkable.

I am able also to congratulate you, so far as present experience allows a judgment to be passed, upon the perceptible diminution of the number both of the graver crimes, and of habitual criminals, in Great Britain.

GENTLEMEN OF THE HOUSE OF COMMONS, —

The principal estimates for the coming year have been prepared. They will at once be laid before you; and I trust you will find them suitable to the circumstances of the country.

The state of the revenue affords favourable indications of the demand for employment, and the general condition of the people: indications which are corroborated by a decline of pauperism not inconsiderable.

MY LORDS AND GENTLEMEN, —

Your attention will be invited to several measures of acknowledged national interest. Among these there will be bills for the improvement of public education in Scotland, for the regulation of mines, for the amendment of what is known as the Licensing System, and in relation to the Superior Courts of Justice and Appeal.

In particular, a bill, having for its main object the establishment of secret voting, together with a measure relating to corrupt practices at Parliamentary elections, will be immediately presented to you.

Several measures of administrative improvement for Ireland will be laid before you.

There will likewise be laid before you legislative provisions founded on the Report of the Sanitary Commission.

You, my Lords and Gentlemen, will, I am confident, again apply your well-known assiduity to that work of legislation which, from the increasing exigencies of modern society, still seems to grow upon your hands. And I shall continue to rely, under Divine Providence, alike on the loyalty of my people and on your energy and wisdom to sustain the constant efforts of the Crown to discharge the duties, to uphold the rights, and to defend the honour of the Empire.

When the House of Lords reassembled at five o'clock last night there was a fair, although not an exceptionally large, number of peers present. The Address, which was as usual an echo of the Royal Speech, was moved by Earl DELAWARR, and seconded by Viscount POWERSOURT. The Duke of RICHMOND, Earl GRANVILLE, and Lord DERBY took part in the short debate which followed. The discussion turned mainly upon the Alabama question, and all these noble lords agreed that there was no foundation or justification for the claims recently put forward by the United States. The Address was adopted without a division.

There was a large attendance of members of the House of Commons at half-past four o'clock, and the galleries were very full. When the SPEAKER had read the Queen's speech, Mr. STRUTT proposed, and Mr. COLMAN seconded, the address to the Crown. Mr. Strutt wore the uniform of the Leicestershire Yeomanry, but Mr. Colman was in plain *levée* dress. Mr. DISRAELI followed with a lively address upon the Speech delivered from the Throne, and the general attitude of affairs, and was succeeded by Mr. GLADSTONE. Both the right hon. gentlemen discussed at great length our relation with America. The chief points of their speech are noticed elsewhere. After some remarks from Mr. O'REILLY and Sir J. GRAY, complaining of the omission from the speech of any reference to Irish education, the Address was agreed to; and the House adjourned at twenty-five minutes past eight o'clock.

ELECTION INTELLIGENCE.

WEST RIDING OF YORKSHIRE (NORTHERN DIVISION).

The election to supply the vacant seat in the representation of this division was held yesterday. The candidates were Mr. Holden, Liberal, and Mr. Powell, Conservative. The principal polling districts are Halifax, Bradford, Keighley, and Brighouse. Bradford is the central town in the division. The general returns issued at Bradford during the morning showed Mr. Holden to be at the head of the poll, and this position was maintained for some time. The ultimate result, however, was to place the election of Mr. Powell, the Conservative, beyond a doubt. The final return of Mr. Holden's committee was as follows:—Holden, 6,914; Powell, 6,945; majority for Powell, 32. The final return of Mr. Powell's committee was as follows:—Powell, 7,058; Holden, 6,918; majority for Powell, 140. Mr. Holden found majorities in Halifax, Keighley, Skipton, and Haworth. On the other hand, Mr. Powell had considerable majorities in Bradford and in Brighouse, as well as in most of the outlying districts where the agricultural interests are predominant. The returns as published during the day showed such wide discrepancies as to the state of the poll at any hour that they were quite unsatisfactory. The final result published by both committees places Mr. Powell at the head of the poll. The official declaration will be made to-morrow (Thursday).

GALWAY.

Captain Nolan has been returned by a majority of 1,000. The exact numbers have, however, not yet been ascertained. The priests brought up Nolan's voters, and stood by while they voted. Captain Trench's voters were escorted by the military and police. Nolan's voters wore green hats and bands, and many of the vehicles had placards with the words "Home Rule" inscribed on them. By nine o'clock Galway was quiet, most of the voters having gone home after they had ascertained the result. The following are the figures at the places mentioned:—Galway Town—Trench, 82; Nolan, 619. Portumna—Trench, 57; Nolan, 391. Tuam—Trench, 96; Nolan, 529.

If speech is silver, and silence gold, how much is a dumb man worth?

RICH AND COMFORTABLE.—One of the most wealthy farmers on the Connecticut tells the following story:—"When I first came to settle, about forty years ago, I told my wife I meant to be rich—all she wanted was enough to make her 'comfortable.' I went to work and cleared my land. I've worked hard ever since, and have got rich, as rich as I want to be. Most of my children have settled about me, and they all have good farms. But my wife isn't 'comfortable' yet."

character of the session. Such as it is, however, it must be accepted as neither much higher nor much inferior to the usual run of this class of documents. It was read by the Lord Chancellor in a not very impressive manner yesterday, and it will probably pass out of the minds of most men by the close of the week.

THE DEBATE ON THE ADDRESS.

IN neither House of Parliament was last night's debate in reply to the Royal Message protracted, but it was of great interest and importance. What might have been a dull discussion, or have developed into a fierce party conflict, was almost solemnised by the all-absorbing anxiety of both peers and commoners relative to our relations with the United States. "All other questions," as Lord Derby remarked, "sank into insignificance by the side of the great international complication arising out of the case of the Alabama."

Mr. Disraeli—who in other respects was mildly critical, making great fun of the phraseology of the Speech from the Throne, and pointing out that Ministers "lived in a perpetual blaze of apology"—devoted the greater part of his speech to this one subject. The Opposition leader, after asking a number of questions relative to the Washington Treaty, reviewing its history in detail, and throwing the responsibility of that Convention upon the Government rather than upon the negotiators, recommended the House of Commons to take a firm but forbearing view of the whole question—for the American case as presented to the Geneva arbitrators "demanded from this country a tribute greater than could be exacted by conquest, which would be perilous to our fortunes and fatal to our fame." In the Upper House, also, the Duke of Richmond urged that the difference should be dealt with in a spirit of "great friendliness, but also of great decision." Lord Derby, whose judgment upon such a question is entitled to greater deference than either of the Opposition leaders, maintained that if we understood one thing by the treaty and the Americans something different, the treaty became of no effect, because it did not express any common agreement between the parties to it. At the same time his lordship declared, amid the warmest approval, that if our Government contended that the monstrous claims put forward on the American case never were included in the treaty, they would have—what no Government in this country had possessed in American negotiations for the last eleven years—the undivided support of the whole people.

The speeches of Earl Granville in the one House, and of Mr. Gladstone in the other, dealt lightly with the criticism evoked by the Royal Message, and fully with the Washington Treaty. The Foreign Secretary, in the course of his explanations, stated that the British Commissioners believed the claims now advanced to have been shut out by the terms of the treaty, and engaged at the proper time to give adequate reasons for believing that such also was the view of the American Government—a very important promise. Without denying that the treaty might bear both constructions, he set down the grave difference to a misunderstanding, which must, however, be removed before the Treaty of Washington can be of any obligation. The subject was handled with greater fulness and warmth by the Prime Minister in the House of Commons—Mr. Gladstone claiming that our interpretation of the treaty is "the meaning, and the only meaning, that is, the only rational meaning, the direct grammatical meaning, whether tested by sense, by policy, or by other standards; and not one of several conflicting and competing meanings which can attach to the treaty, but the just meaning which it unequivocally bears." The Government, he said, did not intend to rest on the supposed ambiguity of the instrument. But while looking with sanguine hope to the conduct of the American Government, and confiding in the goodwill and friendship of the American people, Mr. Gladstone said Ministers might fall back upon the plea "that a man or a nation must be taken to be insane, if supposed to admit, in a peaceful arbitration, claims of this character, which not even the last extremities of war and the lowest depths of misfortune would force a people with a spark of spirit—with the hundredth part of the traditions or courage of the people of this country—to submit to at the point of death." Therefore, under no circumstances, he repeated with great emphasis, would the Government allow themselves to swerve from their sacred and paramount duty to the country. These sentiments, it need hardly be said, were cheered to the echo.

The Address in the Lords was moved by Earl Delawarr and seconded by Lord Powerscourt; the Irish peer contending that at least a generation must elapse before the fruits of recent remedial legislation in respect to Ireland could be fully reaped. Mr. Strutt moved, and Mr. Colman seconded, the Address in the Commons. The former more timidly echoed the sentiments of the Speech from the Throne than the latter. Under the circumstances, the position occupied by the hon. member for Norwich was a trying one for an advanced Liberal and Nonconformist; and he acquitted himself with equal courage and judgment. While not departing from traditional limits, Mr. Colman, with a due admixture of frankness and friendliness, expressed his regret at the provisions and working of the Education Act; somewhat excused the conduct of the Government by the fact that Nonconformists were not then at one as to the best bases of national education; and assured Mr. Gladstone and Mr. Forster that, while Dissenters by no means undervalued religious teaching, "they had their own ideas as to how it would best be promoted: and in their opinion it would be better to leave it to the freewill of a Christian people rather than that it should be promoted and paid for by the State." For such an occasion this was a timely and not unimportant expression of opinion at which no offence could be taken, and which will not, we hope, be without some effect. For, as Mr. Colman said, the principles which he advocates in respect to national education "are growing daily."

Not the least significant feature of last night's sittings was the number of notices of motion—some fifty or sixty—given by Ministers and private members. A busy session, so far as talk is concerned, may be expected. To-morrow the Ballot Bill will be introduced; on Monday the Scotch Education measure; on Friday, the 16th, the bill relating to public health. Then the Commons are to be forthwith asked to appoint a select committee to consider the arrangement of public business. On the 16th the Collier case will be brought forward by Mr. Cross, and Mr. Seely is, "on an early day," to move a resolution relative to the management of the Admiralty. The more private notices were very numerous. We are promised discussions on capital punishment, the game laws, transfer of land, the Permissive Bill, the loss of infant life, the proper treatment of habitual drunkards, the taxes on land and the law of entail, railway amalgamation, emigration, and, of course, Sir C. Dilke's speech at Newcastle. Of purely ecclesiastical subjects several were mooted last night. To-morrow Mr. Fawcett brings in his bill to abolish religious tests in the Dublin University; Mr. Osborne Morgan's Burials Bill will be at once introduced, and may, perhaps, come on for second reading as soon as Wednesday next. On March 5 Mr. Dixon is to bring forward his motion on the Education Act, and on the 20th inst. Mr. Cowper-Temple will reintroduce his bill relative to pulpit services. On Friday week, when Mr. Cross's motion comes on, it will be seen whether the Government are in any jeopardy; and early in March we may hope to learn if Ministers have any concessions to make in respect of their educational policy.

LIBERALS AND LIBERALS.

IN addressing his constituents at Stroud Mr. Winterbotham made some observations which, coming from such a source, may have more weight than they would otherwise deserve. Avowing his own preference for a secular system of national education, he alleged that it was now too late for the Dissenters to demand it. "If," said he, referring to the Session of 1870, "they had spoken half as plainly as they do now, if they had said to the State, do you provide for our secular education and leave to voluntary unbought Christian zeal the religious teaching, they must have succeeded." He proceeded to urge that to agitate for any such measure now would be to convict themselves of inconsistency, and of something like unfaithfulness to a bargain. Now, as we have more than once observed, we do not feel by any means called upon to defend the consistency of those Dissenters, who at any time, and under any circumstances, would have consented to entrust distinctive religious instruction to a secular Government. But their inconsistency was rather that of a timid distrust of their own principles, than of any unfaithfulness in their dealings with the present Government. The idea of those amiable and excellent men, to whom Mr. Winterbotham more especially alludes, was this; that some scheme of thoroughly unsectarian teaching might be conceived, which, while fulfilling their desires for daily dogmatic teaching, would leave the sacred principles of religious equality unimpaired.

That such an idea was Utopian and impossible we have always felt and avowed, while at the same time we have done all honour to the motives by which it was inspired. But if these Nonconformists were wrong in asking an impossibility, the Vice-President of the Council was equally wrong in promising to achieve it. A customer who requests to have a quart in a pint pot, is undoubtedly labouring under a delusion; but the purveyor who undertakes to supply it would scarcely be acquitted of knavery. We have no wish to carry out the parallel. We only insist that when one man demands an impossibility, and another undertakes to provide it, the former can scarcely be accused of inconsistency in withdrawing from a bargain, which turns out very different from his expectations.

But, in truth, all talk of a bargain is irrelevant. No section of Dissenters, except only an utterly insignificant minority, ever expressed satisfaction with the Act of 1870. The notorious fact, which we are compelled again and again to reiterate, that the obnoxious provisions of the Act were carried in the teeth of that advanced Liberal wing to which the representatives of Nonconformity generally belong, is an ample confirmation of our denial. And if the obstinacy of the Government in carrying its pet scheme over the heads of its friends has proved to all Dissenters the necessity of a more definite and vigorous policy, accusations of unfaithfulness to a bargain never accepted are ridiculously out of place.

To return, however, to the speech of Mr. Winterbotham; we find that this gentleman objected to the system of denominational education because he considered it essentially unjust. We presume that the bitterness and strife stirred up by the working of the Act have scarcely converted the honourable gentleman to the opinion that it is just. And when the reunited party of religious equality, awakened from all illusions by that very conduct on the part of the Government which Mr. Winterbotham candidly regrets, now demands that the unrighteous policy shall be reversed, we must profess our unaffected astonishment that a gentleman of so high a character can announce his determination to resist an appeal for concessions, which he himself acknowledges to be in themselves just and right.

Surely, if anything were wanting to show the imperious necessity of an alteration in the educational policy of the Government, the purposes complacently avowed by the supporters of the Act as a *suit accompli* ought to be sufficient. According to the *Pall Mall Gazette*, "there are hundreds of parishes in England in which sufficient schools have been, or will be, provided by voluntary agency; and all that is wanted to enable them to educate the whole population of the districts in which they are situated, is the conversion of permissive into absolute compulsion." Let Nonconformists consider well what this means. The hundreds of parishes to which our contemporary refers are precisely those in which sectarian influences are predominant. It matters not, to our minds, in the slightest degree of what colour that sectarian influence may be. Whether they be Catholic or Protestant, Episcopalian or Wesleyan, to put into the hands of sectaries so formidable a weapon as that of "absolute compulsion" is a proposal which, if it were only understood in all its bearings, would rouse the vehement opposition not only of those interested in immediate questions of religious equality, but of every lover of constitutional liberty. More than once has it been said by the partisans of the denominational system, "Give us only powers of compulsion with the payment of fees for destitute children, and it shall go hard but we will keep School Boards to a very limited field of operation." Such observations have been made concerning districts in which School Boards are already established; but the proposal of the *Pall Mall Gazette* is that in the numerous districts where no popularly elected Board exists, the power of compulsion shall be practically handed over to the sectarian managers of denominational schools. And such a proposal has more significance than we should be disposed to attribute to any mere utterance of the *Pall Mall Gazette*; because if there is any demand on which all parties are agreed, it is precisely this, that no child shall be permitted to grow up in ignorance on account of the guilty neglect of parents. The conversion of permissive into absolute compulsion is therefore inevitable. Now we should like our readers to ask themselves how this compulsion is to be exercised. The election of a local representative body to be invested with such powers affords on the whole the best guarantee for gentleness and impartiality in the discharge of so responsible a duty. But it requires little consideration to suggest that a Board elected only for such a purpose would hardly command the

services of the best qualified or most enlightened inhabitants of the district. Nor is it at all likely that any one would propose to establish a vast machinery involving a very considerable expense with no other object to be attained than the supervision of careless parents. We are thrown back therefore on the proposal just now referred to, and which clearly involves the arming of sectarian school managers, represented for the most part by their priest or parson, with the power of sweeping the children of the neighbourhood into their denominational schools, without any regard to the feelings of parents about the sectarian tone by which such schools are always more or less pervaded.

It is in vain to pretend that under such an arrangement the conscience clause would be a sufficient protection. About the deadly influence of this misnamed clause in infecting the population with religious apathy we have already spoken, and may have to return to the subject again. But what we now insist upon is this, that the clause is no protection whatever against the insidious influences which, say what men will, are a resistless temptation to sectarian zealots. No children like to be singular. However peculiar the religious position of the parent, the child sees no reason why he should not join in the catechetical gabble of his companions. The parent therefore is placed in this dilemma, that either he must suffer his child to take lessons in formal hypocrisy, or he must subject him to an isolation which is often a cruel trial to the young. The conscience clause is no protection to the solitary little Jew, whose departure from the religious lesson suggests to his schoolfellows taunts about the shape of his nose and the limitation of his diet, taunts which would hardly have occurred to them but for this beneficent provision of Christian tolerance. The two or three Unitarian or otherwise heretical children forbidden to pronounce the Shibboleth of the managing sect can hardly be protected by the conscience clause from the roasting which, as their companions broadly hint, is only a slight taste of their future fate. We urge therefore that if education is made impossible to any number of children without the certainty of indirect religious influences which their parents disapprove, the application of compulsion to such parents would involve a violation of the rights of man. And we are firmly convinced that when once Parliament resolves to make compulsory attendance universal, the limitation of instruction to secular subjects will be felt to be inevitable.

It is in vain to say that the provision of only secular teaching violates the conscience of religious parents as much as the prevalence of a sectarian tone does injustice to that of the heretic. Such an allegation is so absurd, that to acquit of conscious hypocrisy those who make it, is almost to suspect them of idiocy. For religious parents can and will add religion at home; but those who disapprove the religious teaching cannot empty the school influence of the sectarian tone which pervades it. Nor are there wanting signs, that the religionists who, if any, might consistently urge such a plea—we refer to the Roman Catholics—are beginning dimly to discern that, in this country at least, the limitation on which we insist would be the truest justice to them. Under the denominational system, scattered Catholic families, with no school of their own Church near at hand, must inevitably be subjected to influences which both parent and priest regard with alarm. And besides, with all our strong hostility to Romanism, nay, perhaps all the more because of our opposition to its religious teaching, and our wish to be just to opponents, we cannot withhold our acknowledgment that the Act of 1870 has enabled School Boards to treat Romanists with manifest injustice. For if Protestants have a right to have their version of the Bible read and taught in the schools, common fairness would prescribe that Catholic ratepayers should have the same privilege in regard to the version they prefer. The contested election to a vacancy in the Liverpool School Board, which has resulted, after an angry conflict, in the return of an Orange clergyman by a majority of a thousand, is an ominous sign of the treatment that Catholics may expect, in this country at least, if they persist in supporting the denominational system.

In conclusion, we would urge upon the consideration of such statesmen as Mr. Winterbotham to ask themselves whether in the signs of the times they see the slightest promise of any settlement of this question upon the present basis; or, indeed, of anything but a prolonged agitation, increasing in bitterness and widening in range, until all the lines of party are confounded. Upon our readers and supporters we would urge a steadfast adherence to principle, regardless of groundless reproaches on the one

hand and of bombastic threats on the other. It may suit journals like the great Saturday Review to make false imputations of sectarian aims on those who demand a teaching which can favour no sect; it may seem expedient to some few eminent Nonconformists, interested from the best of motives in the present balance of parties, to plead for a farther trial of acknowledged injustice and wrong. But we beg our friends to remember that, Mr. Knatchbull-Hugessen himself being the judge, "party is after all a combination of men to carry on the government of the country on certain principles; and if agreement upon principles ceases to exist, there is no legitimate or honourable tie by which a party can be held together." According to the *Saturday Review*, while the Nonconformists at Manchester seemed to suppose it was only by their secession that the Liberal party could be broken up, "it is at least equally possible that it should be broken up by the secession of the opposite wing of the party." The suggestion excites in us no alarm. The result would be the reorganisation of parties into a temporary Conservative majority, assaulted by a compact, consistent, and daily increasing Liberal minority, with definite aims, based upon plain principles of truth and justice. The history of the last forty years makes the issue as certain as the rising of to-morrow's sun.

PANICS AND PANIC-MONGERS.

OUR old friend the Invasion Panic has again been the subject of a lively discussion in the columns of the *Times*. Formerly we were entertained to these discussions at long and irregular intervals—generally when the Government were about to propose a vast increase either of the military or of the naval estimates, or when the two services were inflamed, we fear, not so much by patriotic zeal as by a desire to levy black mail on the public exchequer. But attempts to get up panics have now become so frequent that they no longer exert all the pernicious influence which they formerly exercised. Safety was promised to us, at one time, by the erection of Martello towers; at another, by the embodiment of the Militia; at a third, by the construction of a costly system of fortifications; and, more recently, by a small but expensive augmentation of our regular army. On each occasion we were assured that if we had so many more soldiers, forts, or ironclads the country would be safe. John Bull, with his usual gullibility, lent a too willing ear to the fine promises of the *soi-disant* patriots of the clubs which are specially dedicated to the convivial worship of Mars, the result being that he parted with his money without ever receiving in exchange that feeling of security which he had been so artfully promised.

Our readers will remember what happened last year—although that example of national folly might have produced tenfold more serious consequences if the Conservatives had been in power. Two great nations had just emerged from a contest as bloody and disastrous as the pages of modern history record. The position of England was that of a strictly neutral State. She took no part in the contest, she attempted no act of intervention; yet the military faction succeeded in scaring the public into a feeling of alarm lest, forsooth! the Germans should steal upon us "like a thief in the night." It could not have been the French from whom danger was to be apprehended, because they were exhausted by the calamities of foreign war, and still more paralysed by domestic insurrection. Therefore, it was from the Germans, a non-maritime nation—a nation without a navy—that a descent upon our shores was to be looked for. Indeed, "The Battle of Dorking" was written for the express purpose of bolstering up a German invasion panic, just as similar brochures—although far from being as clever—were written to make the credulous believe that the Czar of Russia or Louis Napoleon entertained similar designs against the independence of Great Britain. But the idea of Germany descending upon us like a Vasco da Gama or a Paul Jones was infinitely more ludicrous even than the theory of a French invasion.

Whatever may be thought of the severity of the terms which Prince Bismarck exacted from his fallen foe, no one can allege that Prussia was the aggressor in the war. The Germans rose in pure self-defence against the hordes of Zouaves and Turcomans who threatened to make a bonfire of Berlin, and therefore to impute to a people who never dreamed of retaking their own stolen provinces of Alsace and Lorraine until they had been provoked to this act of retribution by French folly and ambition—to impute to them so audacious and criminal a design as the invasion of England was not only to hurl against them a gigantic calumny, but to treat the English people as if credulity had utterly extin-

guished the last spark of their common sense. Yet the panic-mongers succeeded not only in producing an uneasy feeling in the public mind, but in cajoling or intimidating the Government against its own better judgment into throwing more millions into the fathomless sea of our military expenditure. We can make great allowance to a Government which is necessarily compelled to reflect to some extent the changing moods of public opinion, but no language of reprehension or contempt is too severe for those who after having again and again wheedled us out of the money which was to ensure our safety, now turn round upon us and declare that unless so many more millions are spent, the Germans, or the Russians, or perhaps the Esquimaux, will one day pounce upon us, and never rest until in the palace of the Queen they have dictated terms of peace so humiliating that England must henceforth descend to the rank of an insular Belgium or Holland.

Mr. Vernon Harcourt has rendered great service to the cause of peace, economy, and common sense, by his letters to the *Times*, satirising these invasion panics. For lucidity of statement and cogency of logic, his letters are not unworthy of a disciple and successor of the lamented Richard Cobden. We agree with him in thinking that neither the Duke of Wellington nor Sir Robert Peel ever contemplated the least danger from any other power than France; but as France is now crippled for many a long year to come, the panic-mongers are compelled to discover a new source of peril, and therefore they introduce Germany upon the scene as the future enemy and invader of England. They furnish no proof whatever of the unfriendliness of the North German Government. "Love laughs at locksmiths," and they laugh to scorn so puerile a thing as evidence. While we have fifty ironclads, and sixty thousand seamen, and spend nearly ten millions on our navy, the North German fleet contains only five ironclads and six thousand seamen. Even if Germany aspires to become a great maritime Power, it will take her at least a generation to prove a formidable rival to a nation whose naval supremacy is the fruit of natural causes, perfected by an experience which has been gained in a thousand sea-fights. It would be impossible for her to throw a hostile army on our shores unless she had a fleet equal to our own; and if she is so foolish as to engage with us in a rivalry of naval armaments, every advantage is on our side. We can build better and faster than she can. Moreover, we may, and are, rendering our coasts invulnerable against invasion, by a new and formidable class of gunboats, which are specially adapted for shallow water, and also by the use of those destructive torpedoes which rendered the French fleet powerless to attack even the most unprotected ports on the Baltic. So long as England maintains her naval supremacy she is invincible for every defensive purpose. It is only when she contemplates military operations on the continent of Europe, and proposes to cope with nations whose chief cities and towns are little better than armed camps, that she must be regarded as weak; and weak she deserves to be if she ever embarks in any enterprise which is not strictly of a self-protecting or defensive character. We hope that during the session which has now begun the friends of economy will be true to their colours, and especially that they will examine with a vigilant eye the details of the army estimates; for experience has too often shown that no pledges on the part of men in power—no arguments or appeals addressed to the House of Commons by the advocates of retrenchment—are strong enough to resist the cabals, the intrigues, and the misrepresentations of a well-organised and unscrupulous military faction.

GOOD ADVICE TO STUDENTS.—The *Philadelphia Ledger* says that President Porter, of Yale College, gave the following advice to the students of that institution the other day:—"Young men, you are the architects of your own fortunes. Rely upon your own strength of body and soul. Take for your star self-reliance, faith, honesty, and industry. Inscribe on your banner, 'Luck is a fool, pluck is a hero.' Don't take too much advice—keep at your helm, and steer your own ship, and remember that the great art of commanding is to take fair share of the work. Don't practise too much humanity. Think well of yourself. Strike out. Assume your own position. Put potatoes in your cart over a rough road, and small ones go to the bottom. Rise above the envious and jealous. Fire above the mark you intend to hit. Energy, invincible determination, with a right motive, are the levers that move the world. Don't drink. Don't chew. Don't smoke. Don't swear. Don't deceive. Don't read novels. Don't marry until you can support a wife. Be in earnest. Be self-reliant. Be generous. Be civil. Read the papers. Advertise your business. Make money, and do good with it. Love your God and fellow-man. Love truth and virtue. Love your country and obey its laws."

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

THE AMERICAN CHARACTER.

As the United States have become more and more of a distinct nationality—socially as well as politically—there are certain characteristics and idiosyncrasies which deserve the careful attention of those who are interested in the varied developments of the human race.

It appears to the most superficial observer that the great thing everybody in this country is aiming at is the superlative. A Baptist in America is the most Baptist of all Baptists. He closes his communion, not only to non-Baptists, but also to Baptists themselves, if they believe in open communion. The American Methodist believes in "Christian perfection" to an extent which throws the "entire sanctification" of English Wesleyans entirely into the shade. The American Presbyterian is more Presbyterian than the leaders of the Kirks in Scotland. The Liberal Christians—Unitarians, Universalists, and such-like—are more "liberal" than any liberality we possess outside of such men as Bradlaugh. Orthodoxy is more orthodox and heterodoxy more heterodox in America than in England.

You have to study all classes of society when you are trying to understand a nation. There are therefore phases of character which, however much they must be regretted, deserve notice. Among the rest the oaths of profane persons far exceed the milder asseverations of the British swearer. I never in my life heard anyone swear by the Saviour until I came to the United States. Its awful blasphemy made me shudder, and yet it is the favourite oath of American swearers.

The American infidel is also more daring than his English brother. A New York paper, which I do not mention simply because it is better not to advertise it, lately published a blasphemous poem entitled, "A Love Scene in the Orient," in which Our Saviour was represented as the lover of Mary Magdalene!

To a stranger it would seem that admiration for "smartness" is the one quality which all Yankees possess in common. The New-Yorker who condemns the late Jim Fisk, has still a lingering respect for Colonel James's undoubted title to be called "a smart man." Editors who exceed the limits of fair journalism, are half-pardoned if they are only "smart men." Ben. Butler is generally tolerated for his "smartness." Corrupt legislators, venal judges, and rotten officials, are viewed leniently for their "smartness." General Grant is accused by the Democratic press of receiving "presents" to an enormous amount, but if the statement were true, it would scarcely be likely to diminish his chances of re-election to the Presidency, for a President who declined such friendly attentions would scarcely be "smart." In sober truth, the strange hostility to England prevailing in the United States can only be explained on one hypothesis—that England has not shown herself "smart" in dealing with the Union. Russia, which is the most corrupt and despotic Government in the world—next to that of New York State—swindled Uncle Sam by the sale of Alaska, and is universally admired, simply because the Yankee respects the "smartness" which was too much in a bargain even for him! Let it be hereafter proved that England has got the best of the Alabama Treaty, and the probability is that John Bull will be admired in America as he never was before. This may be put down as a joke, but I am half afraid there is sober sense in it. The American may be generous to a "smart" man (whatever he may be), but the man who is *not* smart obtains no favour or respect on this side the Atlantic.

Every American I have met has the idea that his own is the most go-ahead nation in the world. This is only partially true. The average Yankee is just as supine and comfortable under abuses as John Bull used to be before he got household suffrage. In many respects, you will find all the American cities outside of New York, and half-a-dozen others, groaning under annoyances which no English city would submit to. For example, street railways are a go-ahead institution, in which the Americans got the start of us; but, while our street railways are substantially constructed, most of those outside of the great cities in America are in a disgraceful state. I have been in some of the cars which have been pitched off the rails five or six times in a forty-minutes' ride. American newspapers think themselves far ahead of ours, but they are mostly printed on the vilest paper ever manufactured. Mr. Lowe found it impossible to make John Bull submit to a tax on lucifer matches, but the Federal Government taxes matches, and levies

a variety of ingenious and vexatious imposts, which seem to be accepted as a matter of course. It was a "big thing" to open a railway 3,000 miles long, but it would have been a bigger thing to have made the line properly. This fondness for big things is an American idiosyncrasy, which is associated with an almost total contempt for little things. The permanent way of the greater number of the railways is in such a state that they seldom run at more than twenty miles an hour, and yet they have as many accidents as we have. There is not in all America such railway speed as that on the Great Northern Railway from London to Nottingham—120 miles in about three hours. Yet this slow-travelling people boast that they are "the most go-ahead nation in the world"!

After considerable investigation, I find that this go-aheadishness amounts to very little except in the unquestionable talent for *inventing* new machinery and patent medicines. The American merchant is so very "enterprising" that he has allowed a bad political policy to transfer the United States mercantile marine to foreign hands. The Wall-street speculator is so magnificent in his speculations that United States securities, other than those of the Government, are depreciated at home and abroad. It is all very well to be go-ahead, but "most haste, worst speed," is not without an application to America.

No man hates hard work more than your genuine Yankee. If you visit the scenes of manual labour, you find that the men who are earning their bread by the sweat of the brow are not Americans, but Irish, Germans, Scotchmen, and Canadians. The Yankee loves to buy and sell. He had rather make ten dollars in a shrewd bargain than earn fifty dollars by work. "Every man his own boss," is the truest motto a Yankee could adopt.

The sovereign American used to have a royal contempt for the "trappings of aristocracy." A relation of mine who settled in the States many years ago says that when he came out the people used to boast of "having no funkeys." Policemen and postmen were then always in plain clothes, and strangers were apprised of the fact as a proof that under the Spread Eagle there were no distinctions of persons. Such thing as a liveried servant was then thought to be for ever impossible in "this great country." How short-sighted are mortals! Mr. Jeames de la Pluche has now a hundred thousand brother funkeys in America. Policemen and postmen are also in uniform. Sneers at the English love of titles fall short of the mark now, when every fellow who has been mayor of a tenth-rate city is style "honourable," and every saloon-keeper is at least a "colonel." If in England a man is called a lord because he occupies a certain legislative position, and in America another man is called "honourable" because he has got into office, it would, as Yorkshires say, "cap a vicar," to tell what is the difference in the principle of the two things. There is, as fact, more love for titles here than in the old country.

The pride of ancestry is just as great in the United States as in England. I have met so many people who boast of their descent from somebody "who came over in the Mayflower," that in sheer weariness I sometimes am driven to ask a new acquaintance, "Did anybody belonging to you come over in the Mayflower?" If he says "No," we shake hands cordially, but if he says "Yes," I prepare my patience to hear the old story. I knew a few members of the aristocracy at home, but I never heard one of them boast that his ancestor "came in with William the Conqueror." The "F. F. V.'s"—First Families of Virginia—who are the most genuine aristocrats in America, are proud of their descent, which in many cases is direct from the English nobility, but they talk about it less than the Northerners do of their Mayflower blood. I have seen coats-of-arms affectionately preserved in I cannot tell you how many American houses, and when I was at Saratoga, among five private carriages out at the Lake where I was, there was not one which had not an heraldic device on it!

It was the proud distinction of Americans that they were the only men in the world who travelled on an equality. Oh the lectures on this subject that I have heard from the Yankee in Europe! But how is it now? Drawing-room cars are a splendid proof of go-aheadism. They surpass in elegance and comfort all the railway-carriages in the world. Yet they are only "first-class" carriages under another name. The "smartness" too of railroad officials has devised an original way of making people travel first-class. Trains are started with plenty of drawing-room cars, and just one ordinary car, which is usually the most miserable specimen of a car to be found. As this latter will only hold

a portion of those who wish to travel, the rest must *nolens volens* go in the railway drawing-rooms at extra rates! I could send you a score of stinging leaders on this nuisance (from the New York State press), but they fall as harmlessly on the railroadocracy as water does on a duck's back. The corporate bodies act on the principle of the man whose idea of "a free country" was one in which he would be "free to make other people do as he liked."

You agitate a great question in England, and ere long there are men whose whole business is to change the state of affairs. If they are in the right public opinion ere long irresistibly demands a remedy for an evil, and the remedy is found. Reforms thus gained are permanent. Here it seems to be the fashion to *denounce* evils, but it is nobody's business to remove them. And, further, when good laws are made, these so-called "law-abiding people" allow them to be openly defied. If a man is guilty of robbery or murder, political influence can get him his liberty after a brief retirement in a State Hotel, in which according to all accounts the thief or rough is treated like a gentleman, while the more honest man is regarded as the greater rascal.

No minion of degraded royalty was ever prouder to be bedizened in gold lace than is the American Republican. The State governors on public occasions are surrounded by cocked hats enough to supply all the field-marshals in Europe. The militia are as gorgeous as the "generals" of the Paris Commune used to be during their "brief authority."

The result of an analysis of the American character shows, then, that a republican form of government is a total failure as a means of bringing about a speedy millennium. Republicanism affords scope for wilder theories and more erratic eccentricities than does a limited monarchy—it makes men free to go to greater lengths in everything—but it is no cure in itself for political and social evils. It is not the form of Government, but the men who govern, who regulate the destinies of a country. Hence I, who have no prejudices whatever against a republic as such, am compelled to see that in a republic the worst elements of society come to the surface more easily than they do under a constitutional monarchy. I frankly admit that I wish it were otherwise. I have always been "an extreme Radical" at home, and I would fain be a hearty republican here. Facts are, however, stubborn things, and Americans to whom I have read these remarks tell me they are only too true. I have myself published similar views in American papers of large circulation, and have been thanked by educated Americans for so doing. There is so much to eulogise and admire in the United States, that I hope I may be pardoned if I sometimes assume to criticise Americans as fully as they criticise us.

MR. HENRY LESLIE'S CHOIR.

Mr. Leslie announces the commencement of the seventeenth season of his charming concerts, and we have much pleasure in calling attention to the rich and varied selection of music promised for performance.

Those connoisseurs who affect to be surfeited with a constant iteration of the better known masterpieces will be glad that they are to have an opportunity of hearing Carissimi's "Jonah," composed some time between 1580 and 1670, and truly described in the prospectus as one of the earliest attempts at oratorio; Bach's motett, "The Spirit also helpeth us"; and a new sacred cantata, "Praise ye the Lord," by Mr. Henry Holmes. Among the works with which the reputation of Mr. Leslie's choir is already largely associated, but which, in that connection, must ever be welcome, we are to have Mendelssohn's "Hear my prayer," and "Judge me, O God," Schubert's Twenty-third Psalm for female voices, and Gounod's "Ave Verum," composed expressly for the choir; also—(possibly in deference to the outcry always being raised in some quarters at the alleged neglect of English music)—a selection from the works of Bishop and his contemporaries. Several madrigals and part-songs, of which we learn that some new and interesting specimens are in rehearsal, will be presented at the first concert on Friday next, when Mr. Sims Reeves (who has been engaged for the series), Miss Edith Wynne, and Mrs. Patey, are announced to appear.

It is announced that a new cable, four thousand miles in length, is being manufactured in London for the European and South American Telegraph Company.

BELGIAN ULTRAMONTANISM.

An esteemed correspondent at Geneva favours us with the following translation of an article which lately appeared in the *Revue des Deux Mondes*, entitled, "The Crisis in Belgium; the Religious Question, and the Future of Liberalism in Catholic Countries." It is written by M. Emile de Laveleye, the well-known Belgian writer. Our correspondent rightly concludes that at a time when clerical supremacy in education in Ireland, and to some extent in England, is engaging so much public attention, these extracts from the *Revue des Deux Mondes* will be read with interest.

After an able exposure of the financial operations of M. Langrand-Dumonceau, which produced the recent political crisis in that country, M. de Laveleye proceeds to examine the dangers which threaten all Catholic countries. In his eyes these arise from two causes:—1st, the different spirit animating the town and the rural populations; 2nd, the object pursued by the clergy. It is this last which M. de Laveleye explains with much clearness. He shows that De Tocqueville, clear thinker as he was, had not perceived this danger:—

In our day, it is impossible to be deceived. Catholicism cannot be reconciled with liberty. As M. Veuillot has well said, there is not, there cannot be, a Catholic Liberalism. Catholic Liberals, who are true Catholics, are not Liberals, and true Liberals are not Catholics. What M. Veuillot says, is now openly taught in the Jesuit colleges, and at the University of Louvain, where the greater part of the Belgian youth are educated. "The Syllabus, or Revolution"—this is the dilemma presented to every mind. A Catholic country, which, like Belgium, tries to found a Liberal régime, must sustain a death struggle against the clergy, because to these last the only ideal of good government is theocracy. *Now, it is by no means certain that the friends of liberty will carry the day.*

These last words are underlined; they are of serious import. M. de Laveleye writes them in Belgium, which has for forty years enjoyed the blessing of liberty. He scarcely believes in the future of his country. The Liberals, having no religious programme, are not strong enough to struggle with the clergy:—

Books no longer penetrate into the towns under their influence. In rich, populous, industrial centres such as Bruges, Courtray, Ypres, St. Nicolas, containing from 25,000 to 50,000 souls, there is not a bookseller who dares to sell any thing but massbooks, histories of miracles, and articles of piety.

On the other hand, convents multiply; in ten years their number has doubled; now there are two convents to every three communes; soon there will be one or two in each. All the women are formed by the clergy. Now listen to the conclusion of M. de L. He asks if the free thought which, in Belgium, as elsewhere seeks to establish itself in a sort of church organisation, has any chance of success, of permanence. No, says he,—

For no great movement of opinion was ever founded on a simple negation. It is too cold to inspire, to kindle souls: more than this, in casting away worship, it places itself in opposition to the deepest instincts of the human heart; it may be added, to its very nature. Let man descend from a mollusc, an infusoria, he has not the less become a religious, as well as a political animal. He does not resign himself to annihilation; he hopes for a better life where justice reigns; he will have a God, and a worship, because these are as necessary to the want of his own soul, as to the salvation of society.

Atheism can neither have great expansive force, nor great persistence in the struggle. Then it cannot be the power to stay the progress of Ultramontanism. In order to possess a logical position strong enough to make head against its adversaries, Liberalism must either rally to the standard of a reformed Catholicism, such as is now attempted in Germany, or to one of the sections of Liberal Protestantism. When one of the innate needs of the human heart is in question, as is religion, we kill only what we replace.

Will the Liberal party understand this? M. de L. doubts—

The Liberals, says he, will continue to laugh at their fitters, till these are riveted firmly enough to deprive them of all free action. . . . and if, as a consequence of the union of Catholics and blinded Liberals, the universal vote is established in Belgium, Ultramontanism will gain final victory.

Commenting on these subjects, a writer in the *Journal des Genêve* remarks:—"I leave to the consideration of your readers these prophetic lines. They are worthy of consideration in all countries, even in those where liberty appears to be the most firmly established. As to the prospects of an extended Catholic reform, as M. de L. proposes, nothing in France indicates its nearness. The decisions of the last council are accepted in profound silence; the Roman liturgy has just been introduced into the great parish of St. Sulpice without a single protest. Formerly such an attempt would have excited the most violent discussion. Fifteen years ago men, learned priests, curés of Paris attached to the old tradition, said in our presence, 'They dare not do it.' Now the old tradition disappears; the Romish legends, at which the old Gallican clergy laughed, are quietly accepted. No open mention is made of this victory for fear of exciting alarm as to the greatness of the change which is being stealthily accomplished. The Ultramontane journals scarcely allude to it. It is the favourite tactic of Rome, quiet, slow, continuous advance. What takes place in myriads of minds which regard the infallibility dogma as a novelty introduced by surprise by means of lying documents? Will they persuade themselves that what was false yesterday is true to-day, that black

has become white, that history is changed by a vote? . . . Can they believe this?

Ah! if by the word believe is to be understood to be convinced of a truth, to accept it, to live by it, we should need to explain by what prodigious phenomenon we could come to believe what we know to be false. But is this what the Ultramontanes define as faith. Submission—nothing more. The essential, with them, is not the object of faith, it is the faith itself? Now is not this the best preparation for the entrance of scepticism, is it not that scepticism intérieur, of which Father Hyacinthe so eloquently speaks, which undermines the building from within, whilst the old scepticism attacked from without. One of the most illustrious bishops of France (who has submitted like the others) said lately, 'What has ruined us at the council was the missionary bishops.' What has ruined us! Look well at this word. Yet this bishop teaches as divine the very dogma which in his conscience he believes ruinous. How then hope for a moral regeneration of the country? As reasonably, when you have crushed a man's spinal column, bid him stand upright."

Other illustrations of the spirit of the Roman Catholic bishops in Belgium come to hand. Thus the *Bien Public* (the Belgian, not the French), which is the organ of Ultramontanism in Belgium, declares that the Catholics, whatever they may think about the intrinsic value of constitutional liberties, cannot think to overthrow by illegal and violent means the régime which consecrates these liberties. If this means anything it must mean that there would be no objection to overthrowing them by legal and not violent means. However, subsequently the meaning is made rather plain. According to this, the recognised organ of the Belgian Catholic bishops, "the Encyclical and the Syllabus must be accepted without restriction or reserve as the infallible expressions of the truth." The *Bien Public* then declares the liberty of religious profession a public calamity and social plague, the liberty of teaching a fatal liberty, the liberty of association a scourge, the liberty of the press a frightful pestilence, and the separation of Church and State equally fatal to civil and religious society. All this furnishes a rather instructive commentary on the doings of the Catholic clergy in Ireland and other countries.

THE GOVERNMENT AND THE TREATY OF WASHINGTON.

The London press continues with singular unanimity to denounce the claims for indirect damages set up by the Americans under the Washington Treaty. With scarcely an exception, it is demanded that these claims should be abandoned, or that the English Government should withdraw from the treaty. The *Times* tersely sums up the question thus:—"If the American Government consent to reform their case, arbitration may be happily concluded; if they insist on their interpretation the arbitration cannot proceed." The *Spectator* conceives it to be beyond question that England cannot permit the indirect claims to be even submitted to the arbitrators. The duty of Englishmen now is to restrain their irritation and to strengthen the hands of the executive in saying firmly to the United States that their interpretation of the treaty is entirely different from that under which we signed it. Let us bring no charges, but be resolute in defending our own honour and interests. The *Saturday Review* considers it is satisfactory to observe that for the first time in eleven years all parties in England are absolutely of one mind on the merits of a controversy with America. The most enthusiastic supporters of the North, the most devoted admirers of Republican institutions, concur in the determination to resist pretensions which can only have been advanced for the purposes of injury and insult. The *Economist* thinks the duty of the country is plain. We must at once give notice to the American Government that we must have the treaty carried out in the sense in which we interpreted it, and in which, by their silence, they permitted us to think that they also interpreted it. If they should say that they from the beginning understood the matter differently, the treaty is at an end. They ought in common sense to have known that we could never submit to arbitration such demands.

A New York despatch of the 4th in the *Daily News* says:—"Secretary Fish contradicts the statements telegraphed from London that negotiations for the suspension of the Geneva arbitration have been opened between England and America. No such action is anticipated by the United States Government, and no apprehension is expressed of a rupture of the treaty. The excitement in London occasions general surprise; but it is believed to be manufactured for political effect. It is judged right that claims for consequential damage should be presented as matters of record, and to strengthen the American case, leaving the arbitrators to rule them out if not just."

A telegram in the *Daily Telegraph* says:—"Mr. Caleb Cushing, who is well known as possessing much active influence on the conduct of foreign affairs in America, left New York on Saturday last for Europe. In the course of a conversation held with him before he sailed, he expressed to me his full hope that a friendly and satisfactory settlement would yet be attained. But there are difficulties in the way; for many in America are such determined haters of England that no settlement by amicable methods could please them; while it is maintained by the majority that England cannot permit the

principle to be established that cruisers can be fitted for sea in the ports of a neutral, to play havoc with the commerce of a belligerent—since that principle could be turned against herself with terrible effect, whenever an opportunity offered. It is generally admitted, however, that the question of the Alabama claims constitutes a running sore, which must be healed."

The New York papers appear to think that we on this side are working ourselves into a state of unnecessary alarm as to the course which is being taken by the United States before the Geneva tribunal. The *Herald* attempts to allay the anxiety, while it condemns the "unseemly vehemence" of the British press by pointing out that though the claims on either side may be extravagant, the treaty under which they will be judged is based upon wise statesmanship and mutual concession. Commenting on the view taken by the *Times* of the indirect claims, the same journal indulges in the following threatening language: "Should England fail to settle promptly any bill for damages found against her by the arbitrators, the American Government must simply exercise its right of judgment as a creditor, and pay itself out of the British property lying nearest to its hand." The *World* says that unless the tribunal of Geneva is distrusted, there is no justifiable reason for the vehemence displayed by the British journals.

The "American Case" on the Alabama question is said to be written by Mr. Bancroft Davis, and revised by Mr. Evarts.

JUDICIAL BREVITY.—In a claim which came before the Lords Justices on Wednesday, on appeal from the Master of the Rolls, arising out of the winding-up of the National Assurance and Investment Association, the Lord Chief Justice James delivered the following judgment:—"Unless I am ordered to do so by the House of Lords, or some other competent tribunal, I shall refuse to hear an appeal for the sum of 35s." Lord Justice Mellish, who said nothing, was understood to concur in this judgment.

ALLEGED DISCOVERY OF ANOTHER MOABITE STONE.—Mr. Lumley, writing from Jerusalem, announces the discovery of another stone in the Moabite country. The characters on it, which are very clear, and nearly perfect, are translated as follows:—"We drove them away—the people of Ar Moab, at the marsh ground—there made a thankoffering to God their King, and Jeshurun rejoiced, as also Moses, their leader." Mr. Lumley says Moses may have directed, seen, and approved the inscription himself, as a memento of the conquest of Moab by Israel, under their great leader. There is great doubt as to the value of this stone. A correspondent of the *Pall Mall Gazette* thinks that Mr. Lumley has been hoaxed. Mr. Deutsch states that a copy, more or less complete, of what strikingly resembles it (as far as he could place any reliance in the accuracy of a mere tracing of a like document) had been published twice already—first in the "Quarterly Statement of the Palestine Exploration Fund," March—June, 1870; and next in the "Transactions of the German Oriental Society" for 1871, p. 429.

ALCOHOL IN DISEASE.—Considerable discussion has recently been caused by the publication of a "Medical Declaration respecting Alcohol," which has been signed by 269 of the leading members of the medical profession; and the interest thus created is likely to be still further strengthened by the meeting held on Tuesday evening in Exeter Hall, London, under the auspices of the National Temperance League, at which seven medical men of long experience both in their profession and as total abstainers addressed a crowded and enthusiastic assembly. Mr. Samuel Bowly, President of the League, occupied the chair, and opened the business of the evening by referring to the great help medical men could render to the temperance cause. Mr. Richard Sleman, F.R.C.S., said he had been a poor-law surgeon for thirty years, nineteen of which had been spent in a district comprising more than 5,000 souls. The alcoholic liquors prescribed during those nineteen years cost the ratepayers half-a-crown, and so far from the patients having suffered, the results were highly favourable to health and longevity. Dr. Munroe, of Hull, referred to the medical declaration, and said that it had inflicted a heavy blow on the practice of treating disease with an excessive use of stimulants—a practice which he most thoroughly condemned. Dr. Lankester, while not entirely abjuring the use of alcohol, was yet prepared to admit that the cases in which it was useful were very rare indeed. Mr. Gunn, military surgeon, adduced his own personal experience in the Arctic Regions and in Central Africa in proof of the ability of teetotalers to bear the extremes of climate as compared with even moderate drinkers. Mr. J. J. Ritchie, M.R.C.S., of Leek, maintained that intoxicating beverages were totally unnecessary, and their medical prescription vague and empirical. In an hospital in his town, which was supported by a benevolent lady, forty cases had been treated during the few months it had been in operation. Of these thirty-nine were treated without alcohol, and recovered, one with alcohol and the patient died. Mr. Dixon, coroner for South Oxfordshire, expressed his hearty approval of the well-known bill of Dr. Dalrymple, M.P., for the confinement of habitual drunkards, and Dr. Bowen, of Preston, said he had treated 40,000 cases entirely without alcohol, and with the best results. The meeting was enthusiastic in its approval of these and similar statements made by the speakers.

Literature.

THE RIGHT HON. JOHN BRIGHT.*

The last article in *Macmillan's Magazine* for the current month comes opportunely when, as we all hope, Mr. Bright is about to re-enter public life. By friends and political opponents alike, it would be admitted that the absence of the right hon. gentleman from the House of Commons withdraws from the discussion of political questions an element which is unique and powerfully penetrating. No other man—not even the Premier himself—could be more missed from Parliament than the member for Birmingham. And the reason is that Mr. Bright is one of the few statesmen who have studiously set themselves in all lights to catch faithfully the various shades of political thought and belief, and yet has preserved, in a supreme degree, his strong, robust individuality, with all its convictions, fresh and unmodified, and its aspirations unweakened by any submission to circumstances. Unlike Mr. Cobden, he never seems to miss a distinction through lack of sympathy. His logic, though not so close, is even more convincing, because it is more relieved by subduing touches of imagination. And then, unlike Mr. Gladstone, he never for a moment loses sight of the main point in intellectual refinements; for, keen as his mind is, his moral instinct is yet stronger, and never suffers him to forget the "chief end" of legislation. Mr. Bright's great claim to distinction is that he has from first to last borne practical testimony to an ethical and religious element in politics, notwithstanding that it might *seem* as though he sometimes sought to relegate religion to a place outside the political sphere. That conclusion, however, were most short-sighted. His personal influence is so direct, and so saturated by ethical and religious feeling, that one has only to refer from particular expressions to the pervading spirit of his conduct, to have this wrong impression at once corrected. His mission has been pre-eminently to quicken the sense of political justice by constant reference to personal convictions.

Mr. Bright's peculiar power of putting aside the specious and irrelevant arguments with which great issues are so apt to be involved and overlaid by mere political casuistry—of stripping bare the very heart of the matter so that only the primary principle is disclosed, precisely as a locksmith uncovers the ward to find a new key—springs more from moral than from intellectual insight, though the intellect is ever nimble and pliant in its services. Hence the peculiar severity, and yet the benignity of the satire which breaks through his great speeches, wonderfully illuminating them. There can never be suspicion of self-interest in his warmth. The individual dealt with in a sense disappears in the clear light of the great truth which is exhibited. The scathing epigrams of Mr. Disraeli provoke rejoinder, they stir intellectual vanity, and excite to competition. Not so the weighty rebukes of Mr. Bright. They but subdue into silence. When, for example, he had to deal with the member for Dublin for some contemptuous expressions used towards Dissenting ministers, he led up so carefully to his satire that it was simply subduing and unanswerable:—

Some hon. gentlemen opposite (said he) have a great feeling for the congregations. So have I. I think that the congregations have a right to excite the sympathy of Parliament. But I have seen other congregations and how they have emerged from their difficulties. In 1843, nearly 500 ministers of the Church of Scotland, not waiting for an Act of Parliament to disendow them, walked out of their manse. They left many charming residences and many nice churches, and they quitted the homes in which they had spent many of the happiest years of their lives. They went out as a church absolutely naked. There was not a church fit for them, nor a glebe house, nor a curtilage, nor a computation, nor, I will be bound to say, a single good wish or "God bless you," from any man on that side of the House. Do not tell us that your Irish Protestant congregations are feebler or worse than the congregations in Scotland.

And yet the learned member for Dublin University has the courage to say in the presence of many members of the Nonconformist body that the ministers of the voluntary churches are rather of a low class—that they are not high-born. As to being high-born, I think the prophets of old were many of them graziers. The Apostles were fishers and handicraftsmen. It was a religion, as we are told, to which "not many noble and not many mighty were called." It may be that in this age and in this country, the light of the Reformation and of Christianity may be carried through the land by men of humble birth with just as much success as may attend a man who is born in a great mansion or palace. The right hon. gentleman the member for Bucks, argued very much in favour of the Established Churches on the ground that there ought to be some place into which people could get who would not be admitted very readily anywhere else. The fact is, that what the right hon. gentlemen wants is this,

that we should have an Established Church which has no discipline, and that anyone who would live up to what may be called a gentlemanly conformity to it may pass through the world as a very satisfactory sort of Christian. Sir, these are arguments that I should be ashamed to use. If I were a Churchman, I would either find better arguments, or keep silence, and if I were forced to keep silence, I should be obliged to give up believing that the Church was much better than the Nonconformist body.

Here we have the sufficing answer to the dominant phase of Broad Churchism so long as it shall exist. We can scarcely expect that the thing should ever be better said than it is here. And yet there seems to be no art, simply because the intellect has moved in such complete harmony with deep undivided conviction.

It has often been said—indeed, it has become a sort of maxim—that convictions are unhandy things in public life, that they are the greatest drawbacks in the way of political success. Yet Mr. Bright has succeeded by virtue of his convictions! It depends very much on what is meant by success—whether it is leaping into office by party dodges within a year or two after entering Parliament, or securing a real and abiding influence over the public mind. This latter, we take it, is the only true success, and surely Mr. Bright has pre-eminently attained it. No man has done more to educate and to elevate public opinion. It is well said, in Mr. Page's article in *Macmillan* relative to this eminent statesman, "That man ought to be the proudest man in England; for, while he has not budged an inch, we, and the whole country, have come round to his way of thinking." At a time when to be dubbed a Radical was to be looked on largely with disrespect, Mr. Bright held precisely the same tone as he holds now when Radical opinions are the fashion, and fought for the self-same objects. He has seen the realisation of many of his great ideas—seen the taxes taken off food, the Jews admitted to Parliament, the University tests removed, the suffrage largely extended, and the Irish Church disestablished. If political convictions are inevitably bound up with true political forecast as in the case of Mr. Bright, then it is clear that convictions are a necessity and a condition of real political progress.

There is one thing to be noted of Mr. Bright's position which stamps it with considerable singularity. It is this, that in his scorn of all secondary political considerations, he is the true representative of the working classes, who will never be deeply swayed by the deceptive motives of self-interest which to a large extent influence the upper classes—as seen for instance in the views they held on the slave question and on the American war; while yet he is in the truest sense a middle-class man, with a keen eye for all that relates to commerce and industrial development. But where he seems most of all to utter the secret sentiments of the commercial class, he finds a corrective in the convictions of the sect to which he belongs, in him deepened and intensified. He is a peace man, and would sacrifice much to save the wanton destruction that overtakes the mercantile marine in every war, because of the existence of a barbarous usage sanctioned in international law. When, however, Mr. Bright is condemning war, we never feel as we do when we listen to some others, that he mourns over it merely for the material loss it causes, but because it throws a dark shadow over the path of human history and degrades man's better nature. "Peace hath its victories as well as war," and in these lie the unregretted offerings of humanity; and the comment which Mr. Bright can make, to the effect that his family might accuse him of having sacrificed their interests to those of the public, imparts a kind of softening relief to any expression that might otherwise savour of the commercial *morale*. Few statesmen in any age could have used the following words without qualification, and with such transcendent frankness as he uses them, yet without savour of egotism:—

My conscience tells me that I have laboured honestly only to destroy that which is evil and to build up that which is good. The political gains of the last twenty-five years, as they were summed up the other night by the hon. member for Wick, are my political gains, if they can be called the gains in any degree of any living Englishman. And if now, in all the great centres of our population—in Birmingham with its busy districts, in Manchester with its encircling towns, in the population of the West Riding of Yorkshire, in Glasgow, and amidst the vast industries of the West of Scotland, and in this Babylon in which we are assembled—if we do not find ourselves surrounded by hungry and exasperated multitudes; if now, more than at any time during the last hundred years, it may be said, quoting the beautiful words of Mr. Sheridan, "Content sits basking on the cheeks of Toil"; if this House and its statesmen glory in the change, have not I as much as any living man some claim to partake of that glory?

Characteristic in the deepest way and in every sense is this utterance of John Bright. Then, again, how faithfully does he represent the lower orders, and unite them with the higher

classes in his loyalty, in his regard for a limited monarchy in preference to republicanism. Much might be said on these points: we can only add that, looked at from the higher political ground, and viewed as noble forecasts of the future, all his great utterances have been in the best sense "acts of reconciliation," to use one of his own finest phrases.

The article in *Macmillan* has a special value from the fact of its pointing out with decisive clearness that it is a fallacy to suppose Mr. Bright's work is now accomplished, because so many of his objects have been embodied in legislation, and that nothing remains for him but to step aside and let others occupy the place in the public eye which he has hitherto occupied. His programme is as yet far from being completed. There is still the question of the ballot to settle—clearly one of the great questions of the future—the reform of the House of Lords, the modification of the laws of primogeniture and entail, and all that these involve or lead up to. Mr. Flood Page well says on this point:—

Even if some deny that Mr. Bright's influence is as widely spread as it was a few years ago, certainly his power is greater. Not only has he done nothing to forfeit the confidence of his followers; not only is he the trusted and honoured friend of the Prime Minister and of the leader of the House of Lords; but he has been accepted with marked cordiality by the Queen as a member of the Government and Cabinet. It would be greatly for the advantage, alike of the Ministry and the country, if Mr. Bright would again accept a seat in the Cabinet, without being harassed by the cares and responsibilities of any department. What Lords Lyndhurst and Lansdowne have been to former Cabinets, that may Mr. Bright become to the present; and it does not require much foresight to see that, with the accidents and chances of life, it may easily happen that Mr. Bright may himself one day be Prime Minister; were he but ten years younger, this would seem a certainty."

This suggestion is one which we hope will be carried into effect. The presence of Mr. Bright in the Cabinet, in such circumstances, would add a new element of political security, and give the nation fresh grounds of confidence.

SOME RECENT NOVELS.*

A story, which has appeared in *Blackwood*, has from that fact, a certificate of character. "Old Ebony" has always been particular about his fiction, careful to avoid sentimental feebleness or sensational extravagance, ready to welcome new authors of promise, and to secure for them an introduction to the public notice, and some of the most popular writers of the day owe much of their position to the judicious encouragement they have received from him at the commencement of their career. On ecclesiastical or political grounds we have often had reason to object to his stories, but even where they have offended most deeply in this respect, there has been a cleverness which it was impossible not to admire, and in virtue of which we have been half ready to condone the fault. "Fair to See" is a fair specimen of *Blackwood's* stories, and not the less so because of the spice of politics with which it flavours the more ordinary materials of which the tale is made up. Mr. Lockhart, if he cannot pretend to a place in the first rank of our novelists, is nevertheless a writer of considerable power, and in his graphic sketches of scenery, his pictures of life in a country house, his clever studies of character, and the general management of his plot, has given us a thoroughly readable and entertaining book. There is a little awkwardness at the commencement in the way in which the actors are brought together, but when the story is once on the lines it advances with ease and tolerable rapidity. It may be objected, indeed, that some of the scenes are introduced for their own sake only, and have no actual relation to the story, which pauses while we are entertained with the humours of a Scotch election or some equally irrelevant subject. But this is only a fault common to most stories published in a serial form, and is likely to continue so long as it is the chief end of these magazine tales to form three octavos for the use of the circulating libraries. We are not, however, disposed to be captious with a book, in whose company we can very pleasantly pass a leisure hour. The portraits of the two girls, who play a principal part in the story, are drawn with great skill, and stand out in well-defined and striking contrast: Morna, pure, unselfish, generous, with graces of character which throw even her great personal beauty

* *Fair to See.* By LAWRENCE M. W. LOCKHART. In Three Volumes. (William Blackwood and Sons.)

The Old Maid's Secret. By E. MARLIET. Translated from the German. By H. J. S. (London: Strahan and Co.)

Out of Her Sphere. By MRS. ELOAERT. Three Vols. (Richard Bentley.)

Lakeville; or, Substance and Shadow. By MARY HEALEY. Second Edition. Three Vols. (London: Sampson Low, Marston, &c.)

* *Macmillan's Magazine* for February: Article: "The Right Hon. John Bright, M.P.," by J. Flood Page.

into the shade; Eila, the very type of the coquette, with singular powers of fascination, which enable her to attract all whom she desired to win, but without a particle of true-hearted nobility. The way in which the character of the latter is gradually developed, and the complications of the plot, are so managed as to afford opportunity for the revelation of her real spirit, and prepare for her a deserved retribution, showing no little artistic skill. We laughed heartily enough over the account of the election; we do not wonder that the strong Radicalism of the Scotch burghs is especially offensive to Tories, and that, finding all attempts to check its growth or contract its influence useless, they should take a pleasure in turning the political life of these strong-headed constituencies into ridicule. It would be much more satisfactory, doubtless, if they would accommodate themselves to the wishes of respectable advisers, who would provide them with some laird of the old school or some scion of aristocracy who would do credit to the country. Those who won, however, can easily afford to laugh at the attempts which their opponents make to solace themselves for their defeats.

It is not often that foreign stories can be made thoroughly attractive to English readers, and therefore, though we find that the "Old Maid's Secret" had passed through several editions in the German, we were quite prepared for a disappointment in reading the translation. We have the more pleasure in saying that it deserves all the popularity it has won, and that it ought to be as successful in the translation as in its native tongue. The lessons to be drawn from the striking picture of religious bigotry and intolerance, as fully developed in Madame Hellwig, are much needed even in our own age and country, and they are here enforced with equal beauty and power.

Mrs. Eiloart is an interesting and attractive writer, rising considerably above the standard of average novelists, with considerable skill both in the construction of a plot and in the delineation of character, and always preserving a thoroughly healthy tone. But she has either been singularly unfortunate, or, as we venture to think, unwise, in the selection of the subject of her last story. The design of the tale is to show how a woman, and that woman the wife of a clergyman, may, by want of tact, indifference to the feelings of her husband, a thoughtless levity which had no idea of wrong-doing, and yet was continually laying her open to unkindly comment and to suspicions which could hardly be said to be unreasonable, work her husband up to such a pitch of frenzy that, forgetting everything but his supposed wrong, he conceived the design of murdering her, and justified it to himself on the ground that it was the only way in which it was possible to save her from the deeper dishonour that seemed to be awaiting her. Of course, all this suggests to the reader the case of the wretched clergyman whose atrocious crime has so deeply shocked the susceptibilities of the nation. If the story was written before the murder was committed, Mrs. Eiloart is unfortunate, but if afterwards, she seems to us to have made a mistake in the choice of subject. There is a good deal of life and incident in the story, and though it is not difficult to forecast the catastrophe, yet the plot is, on the whole, well managed, and the interest fairly sustained. But, as may be inferred from what we have said as to the subject, the tale is not a pleasant one, and is all the less so because there is scarcely a character who elicits our hearty sympathy. Mr. Thornton, the clergyman, is to be honoured for his simplicity of spirit, and his earnestness in his work, but it must be confessed that he is too harsh in his treatment and too hasty in his judgment of his wife, and that his troubles were to a large extent of his own making. His wife, on the other hand, would deserve our pity—for she is not without some redeeming qualities—if she was not so cold, and therefore so unconscious of the wounds she was inflicting upon her husband. The scheming servant is cleverly drawn, but she is a character with which we are perfectly familiar. In the other *dramatis personae*, though they sustain their parts with fidelity, there is nothing very striking. We are amused with the sketches of the Bishop of Drowsehead, and especially with the views the good man has of Dissenters and the trouble they cause him, but he reminds us too much of some of Mr. Trollope's portraits. Episcopal and clerical life, in all its varieties, is indeed a field which Mr. Trollope has cultivated so extensively that to venture on it at all is a doubtful experiment. The story, however, as a whole, is of more than average excellence, and the moral it inculcates sound and just.

"Lakeville" comes to us in a second edition, and this is in itself some guarantee that it is not commonplace, an impression which is fully

sustained by the book itself. It is not brilliant or sensational. There is nothing that makes the reader hold his breath as he reads on with eager interest. To those who live upon tales of strong excitement it would appear dull; but more thoughtful and appreciative judges will recognise in it a work of considerable beauty, freshness, and power. "Lakeville" is an American provincial town, and the society to which we are introduced there is so different in many respects from that in which we ourselves move, or into which our novelists generally take us, that it has all the charm of novelty. It is in these sketches of life, indeed, that the principal interest of the tale consists. The action does not move on rapidly, there is a good deal of detail which is not very attractive, and of striking incident there is comparatively little. But the portraits are carefully drawn, and the pictures of society striking and effective. The special interest of the book, however, is derived from the fact that in Lakeville it is very easy to recognise the great and prosperous city of the West. Here is Chicago in all her spirit and enterprise, her wealth, and luxury, just as she was before her sad calamity. We see here how in the circles of fashion in this new city there was as much weakness, as much frivolity, and as much wickedness too, as in the older cities of our own hemisphere; how heartless women flirted, and unprincipled men pursued a course of selfish intrigue; and how, with the reproduction of the old sins and follies of other lands, there were other faults peculiar to the place itself, or rather peculiar to that transatlantic society of which in the Far West we have the strongest development. The book, we should judge, is written by a Roman Catholic. At least, all the good people are Roman Catholics, while the Protestants, if they have any religion at all, allow it to sit very loosely upon them. Considering how much of true religious earnestness there was amongst the Protestants of Chicago, we must accept this feature of the work as indicating the writer's own proclivities rather than as representing the true state of the case. We have now so many stories in which the case is reversed, and goodness is to be found only among Protestants, that we may easily bear this more favourable representation of Roman Catholics, and not be at all disquieted, even by the pleasant picture given of convent life at the beginning. But we see at least the writer's own tendencies, and they may probably induce us to think that some of the views of Lakeville society are rather highly coloured. Still it is not to be doubted that the relations between young people of different sexes are much freer in America than here, and on the whole, this may be accepted as a fair account of fashionable life. There are, of course, other circles of which we see nothing here, but which it would be necessary for us to know before we could form a correct idea of Western society. Our authoress, in bringing her heroine to Europe, enables us to contrast it with society in France and Italy, especially on the point of marrying and giving in marriage, and whatever may be her own feelings, the impression she produces is that American ideas, despite the manner in which they are often exaggerated and abused in practice, are the best. We have in the book some pleasant bits of description and many clever hits, and it is sure to be popular in a large circle of readers.

BRIEF NOTICES.

Essays on Historical Truth. By ANDREW BISSET. (London: Longmans, Green, and Co.) This is a very interesting book. Mr. Bisset's style is not good; it is cumbrous and not clear, and occasionally is not strictly grammatical; but he has a genuine enthusiasm which enlivens the reader's attention, and an evident mastery of his subjects. He is a severe student, and has brought together in these essays an amount of information that must secure for his book a place on the shelves of those who are specially engaged in endeavouring to understand the history of the times of Cromwell and James I. Mr. Bisset will often provoke the reader's criticism, and from many of his judgments there will be dissent. It is remarkable, for instance, to find that a man who considers that so much of "what is put forth as history is 'only falsehood under the name of history,'" and who often quotes with approval Hume's saying that if truth "be at all within the reach of human capacity, it is 'certain that it must lie very deep and abstruse,'" should accept with such simple confidence the evidence of foreign contemporary correspondence on disputed matters of English history. Cromwell's letters he regards as no evidence of Cromwell's character, but other State papers—also letters—he receives with unquestioning submission, as though prejudice and gossip could not possibly have affected their value. Mr. Bisset is a man of strong opinions, amounting often to prejudice. So strong is his loathing of the Court of James I., that he challenges Bacon's claim to the possession of a

great mind. But although the reader may often dissent from Mr. Bisset's reasonings, he will be thankful for these essays. The one on Cromwell and the Commonwealth is useful as giving another account than that now popular of Cromwell's personal government, and pointing out defects in his administration. It is, however, in the history of James I. that Mr. Bisset is especially at home. He holds James up to reprobation as "James the assassin," and establishes the fact that life at his Court was inconceivably horrible. Mr. Bisset points out, too, that in James I. we have a development of personal government; and with the sympathies of an historian he condemns it, because under it no faithful contemporary history is possible, and in consequence of the mutilation and destruction of records it is hard in subsequent times to come at the truth. Mr. Bisset has considerable admiration for David Hume, not so much as Professor Huxley, who speaks of him as having the greatest intellect of his age, not including Descartes. Hume rather suffers, however, between his two admirers; for while Huxley quotes with admiration a saying of Hume's as to the worthlessness of any book (the mathematical excepted) which does not contain any experimental reasoning concerning matter-of-fact existence, Mr. Bisset points out that Hume's own reasonings on matters of historical fact are utterly untrustworthy, and that because "he was a careless and inaccurate observer." Mr. Bisset thinks "that there are few modern works of any pretensions that contain more examples of false generalisation than his." Mr. Bisset has some chapters in which psychological subjects are treated. We do not think he is as much at home here as in his historical chapters.

Prophecy a Preparation for Christ. By R. PAYNE SMITH, D.D., Dean of Canterbury, &c., &c. (Macmillan.) Our readers will remember that the above was the subject of the Bampton Lecture for 1869. The notice that was given of it then makes it unnecessary for us to extend our comments on it now. The present book is simply a second edition of the lecture. It differs from the former one mainly in that this contains an index. A note on Genesis is omitted, as not belonging properly to the subject in hand, and there are also a few verbal corrections. We will just add to what we had said before that the book is an earnest, scholarly, and devout plea in favour of the supernatural element in Christianity, as against the rationalism of a certain school of theologians in Germany and in England. We believe that the influence of that school is rapidly passing away; nevertheless, we are glad that such defences of the faith can still be made as that before us. To our younger men, specially, we commend this book. They will find the author sympathetic with them in their difficulties, but firm and certainly helpful in his way of dealing with them. We are glad the book has reached the second edition.

Lyrical Poems. By FRANCIS TURNER PALGRAVE, late Fellow of Exeter College, Oxford. (London: Macmillan and Co.) Mr. Palgrave tells us what is his ideal of poetry. He aims after the "flawless form," the clearness and sweetness, the composure and manly repose of Hellenic art. And in measure he has been able to secure them. There is not only a beautiful melody in his verse, that melody is but the symbol and expression of balanced thought and an imagination trained and disciplined. Mr. Palgrave has not, however, intended to sacrifice any modern gains of feeling or thought to an ideal of the elder poetry. His first poem, "Melusine," is full of the modern feeling of nature; evidently these verses were written in the period after Wordsworth:—

"Then Nature, like the deep sea, closed o'er all,—
Souls, passions, little lives: no bead of air,
No ripple:—as yestreen, the vale was fair
Next day, next century: nor does aught recall
What in old time was loved and suffer'd there.

Her's was the last word; and the landscape took
The impassive shadow of her quiet sway.
Still round the vale the mountains keep their gray
Long watch, above the mere and arrowy brook,
And the free herds in their lone pastures stray.
She has resumed her own; and there is rest.
All trace of what was once has now gone by;
Save where the cottage-gable, bare and high,
Poor forlorn mimic of the mountain crest,
Cuts its gray slope against the calm clear sky."

The treatment of the story of "Alcestis" again reveals that Mr. Palgrave sees the "light that lighteth every man" shining through old classic legends. The classic story is seen by Christian eyes. The verses we now quote are free from "gasping for the vague" and "fruitless fires," but we doubt if they are quite devoid of self-consciousness:—

"A wealth of gifts God grants the race of man,
And each gift has its own peculiar price;
Strength, courage, wisdom, love, and loveliness;
Yet one the smiles of God supremely bless—
The heroic beauty of self-sacrifice.

"O weak, who stand in fancied strength alone!
Strong but when brothers' hands are held in
brothers'!—
The Fates at Fame's far-shining trophies laugh:
What glories equal that plain epitaph
Not for himself was his first thought, but others?
To love oneself for one more dear than self!
For other's love one's own love to lay down!
O privilege that the gods might envy men,
As o'er the flawless walls of heaven they lean,
And watch a mortal win a nobler crown!"

The last image is suggestive of historic criticism; it is almost a philosophy of the incarnation, and directly

challenges a comparison of the Pagan with the Christian faith. Here is another of Mr. Palgrave's lyrics that reminds us of Wordsworth:—

"THE LINNET IN NOVEMBER.

" Late singer of a sunless day,
I know not if with pain
Or pleasure more, I hear thy lay
Renew its vernal strain.

As gleams of youth, when youth is o'er
And bare the summer bowers,
Thy song brings back the years of yore,
And unreturning hours.

So was it once! So yet again
It never more will be!
Yet sing; and lend us in thy strains
A moment's youth with thee!"

We do not compare Mr. Palgrave with Wordsworth to suggest that he is an imitator of the Lake Poet; but rather to indicate wherein his view of nature is different from that of the classic poets whose style he cultivates. Could we have the exquisite purity of form which belonged to old-world art enshrining the richness and depth of feeling which is the heritage of Christendom, then, indeed, we should have perfect poetry. Meanwhile, we heartily commend Mr. Palgrave's Lyrics as showing genius, not high but true, conscientiously cultured and beautiful in self-expression.

London Lyrics. By FREDERICK LOCKER. Fifth Edition. (Strahan and Co.) Mr. Locker is a poet of a special class. He writes verses that are sparkling, clever, full of wit, never incapable of smiling at its own antics, and gay, easy grotesquerie of language. He delights to turn sentiment inside out, and to set it in such close companionship with the prosaic and commonplace, that we are vanquished, at once by the delicate daring of his muse, and are graciously compelled into laughter, even when we might feel that some injury has been inflicted on our "finest feelings." There is a certain fitness and gliding flow in his fancy that justifies him to a great extent in his liberties in this kind. This is a reprint of the volume published some time ago, with some few additional pieces, some of which are exceedingly clever and full of sparkle. The following we give not as the best, but as giving taste of his characteristics in shortest space:—

"CIRCUMSTANCE.—THE ORANGE.

" It ripened by the river banks,
Where, mask and moonlight aiding,
Don Juans play their pretty pranks,
Dark donnas serenading.
By Moorish damsel it was plucked,
Beneath the golden day there;
By swain 'twas then in London sucked,—
Who flung the peel away there.
He could not know in Pimlico,
As little she in Seville,
That I should reel upon that peel,
And wish them at the devil."

"Bramble-Rise" has a deeper wit; it is one of the most exquisite lyrics of the kind we ever read. That the poems have received the large public approval they so well deserve is proved by this beautiful edition.

Ecc Episcopus: the Bishop of Souls (1 Pet. ii. 25) and *His Church.* (Longmans, Green, and Co.) This book is anonymous, and its design is stated in a short note to the effect that "this is an attempt to set forth, how- 'ever slightly and without method, somewhat of the 'office of the Bishop of Souls; and some of the features 'of His true Church." We have no intention of dealing with the work very seriously. There is much that we like in the spirit in which it is written. The author is evidently an earnest man—we think a young one—with ability, but lacking in maturity. With more experience he will see that no man is warranted in discussing the questions he introduces to us "slightly and without 'method." His ideas are a curious blending of Quakerism and Plymouth-Brethrenism, leading, however, to no practical conclusion, except it be the giving up of baptism and the Lord's Supper, as not only not *obligatory* in a church in which the Spirit is in immediate contact with souls, but even as *pernicious*, since they are the root and ground of sacramental efficacy and priest-craft! To the main body of the book is added a number of short papers on various topics; among them "The "Ecumenical Council," "Broad-Churchism," "Com- "pulsory Education," "The Religious Difficulty in the "Education Bill of 1870," &c., &c. These papers, for the most part, show good sense and right feeling, though they are all too short for a fair discussion, scarcely even for a fair statement, of the subjects in hand. The writer strikes us as being a man who, with more industry, will, some time hence, write so as to repay, if not compel, our attention. He has our good wishes.

The Family Friend (New Series) for 1871. (S. W. Partridge and Co.) This periodical has undergone many improvements during the past year; and now comes before us a very handsome volume indeed. The most noticeable features are the excellent biographical sketches; the little bit of natural history; the portraits of distinguished persons, and the pictures generally, but more especially those of the birds, in this volume. The matter is well-chosen, and every way the magazine is varied, interesting, and cheap.

Old Merry's Monthly for February. (F. Warne and Co.) "Old Merry" keeps up very well. In this number we have duo proportion of instructive and humorous matter. "Down in a Coal Mine" is good; the "Boy "With an Idea" has one or two excellent points; "The Seal Hunt" is spirited; and "Jarwin and Caffy" is quite the thing for boy's reading. There is a lack, however, of good poetry.

The Music-Lesson of Confucius, and other Poems.

By CHARLES G. LELAND. (Trubner.) Mr. Leland made such a decisive hit in "Hans Breitmann" that any attempt in a different line is certain to provoke comparisons unfavourable to himself, however successful he might chance to be. He had, in fact, set up a high standard of vigour and originality. But it should not be forgotten that a man was not likely to write "Breit- "mann" without having written much else. It seems very easy and spontaneous; but it is clearly the result of long, careful training. We fancy we have here some earlier specimens of Mr. Leland's muse, as well as some later ones; and they are not only beautiful, suggestive, and here and there full of true lyrical feeling, but very valuable as indications of Mr. Leland's progress in poetic production. There is in a large number of them much of that quaint simplicity, mixed with fantastic oddity and spiritual mysticism, which we find in Blake; but there is also occasionally a glimmer of more direct human emotion than Blake inclines to indulge. "The "Music-Lesson" which is put first is by no means the best specimen here, though it is full of meaning. Rather we should select such poems as "A Thousand Years Ago," "Brave Heart," and "Gentle Heart," which have much of genuine inspiration. "Poems of Perfume" are sweet and ingenious, but not equal to the others; and the poems of the section "Portraits," seem to us unequal. The volume, however, shows ample evidence of decided poetic power—and now and then we have the daintiest turns. On the whole, beautifully printed and chastely set forth as it is, it should be a favourite with many lovers of poetry.

Miscellaneous.

THE GALLERY OF ILLUSTRATION.—Mr. and Mrs. German Reed's entertainment, "A Peculiar Family," having after its revival been represented a hundred times, is now withdrawn, and has been replaced by a new musical proverb, "Charity begins at home," written by B. Rowe, with music by Alfred Cellier.

DWELLINGS OF THE POOR.—The Industrial Dwellings Company, established by Sir Sydney Waterlow, have issued their half-yearly report, recommending the usual dividend of 5 per cent., and carrying forward 4,296*l.* The company have 1,001 dwellings in occupation, and 262 nearly completed, at a total cost, exclusive of land, of 170,025*l.*, or rather less than 13*l.* per dwelling, including thirty-four with small shops.

COOLIE LABOUR IN THE MAURITIUS.—We understand that the Colonial Office has decided to appoint a commission for the purpose of inquiring into the coolie labour system of the Mauritius. Mr. Frere, the gentleman who so ably presided over the Demerara Commission, will, we believe, discharge a similar function in connection with the new inquiry. Mr. Darnell Davis has been appointed secretary. It is understood that the commission will not leave England until next month.—*Daily News.*

DRUNKENNESS AND SLAVERY.—Mr. Neal Dow, who came into this country from America to support the agitation by the teetotalers, has published a long letter in which he compares drunkenness in England with slavery in the States. He says that "English drunkenness is so wide-spread and dreadful that there is nothing like it elsewhere in all the world; and the poverty, pauperism, suffering, and crime resulting from it are so widespread and shocking as to be a reproach to our age, to civilisation, and to Christianity."

EDUCATION IN THE ISLE OF MAN.—The Manx Legislature has passed an Education Bill, with a conscience clause and a time-table arrangement, providing for children being withdrawn from religious instruction and Bible-reading, and taught secular knowledge, while others are studying sacred literature. Pensions for old schoolmasters are also provided. The bill is to come into operation on April 1, and, to provide for education this year, 2,300*l.* has been voted from the Manx Customs revenue.

THE AURORA BOREALIS.—An unusually brilliant and protracted display of the aurora borealis was seen in London on Sunday night, and from the accounts which have come to hand it appears to have been observed in France, as well as in Wales and Scotland, and in the English provinces. The phenomenon was seen in Turkey and also in Egypt. A telegram from Alexandria says that a large space of sky was illuminated for five hours. The weather-wise tell us that the aurora indicates a continuance of storms.

Cleanings.

It is a funny thing about a dentist that the more he stops the faster he gets on.

Puffing and blowing are often considered as synonymous terms. You will discover a difference, however, if, instead of puffing a man up, you should blow him up.

United States papers make mention of a rumour that the Postmaster-General of that country intends to "signalise his career in office" by flavouring the adhesive matter of postage-stamps.

An American paper says:—"A man who has lost his eyesight by reading a borrowed paper, recovered it soon after he became a subscriber to it!"

Is it not strange that the "best man" at a wedding is not the bridegroom? Is this the reason of so many unhappy marriages?

A new weekly paper which has just appeared at Dover, called the *Dover Standard*, adopts the novel practice of printing a portion of its news in French, with the object, apparently, of getting a circulation on both sides of the Straits.

Mr. Norman Lockyer, summing up in the new number of *Nature* the results of the eclipse observations, remarks that the composition and structure of a part of the corona have been for ever set at rest.

A NEW READING.—At a Sunday-school examination not many days ago on the life and times of Elijah, a young girl, in reply to the inquiry what was said to the prophet when he was being translated, said that Elisha exclaimed, "Go up, thou bald head, go!" We suppose the little pupil was confusing the information which had, no doubt, been plentifully imparted by her teacher.

A SHARP LAD.—Some days ago a Cockney street Arab, who was furnished with a stock of pencils, accosted a young naval officer in the suburbs of London, and asked him to buy. In order to silence the boy's importunity the officer said jestingly, "I can't write." The pencil-boy at once hailed a passing policeman with, "Hi, bobby, take this gentleman off to school to be heddicated; he can't write."

A HINT TO THE ATTORNEY-GENERAL.—The Attorney-General, after his denunciations of the claimant in the Tichborne trial, expressed his dissatisfaction at the want of stronger terms in the English language. By a curious coincidence, the *San Francisco News Letter* found itself about the same time in a similar difficulty in dealing with a local contemporary. It says:—"We regard the *Chronicle's* atrocious correspondent as an infernal fiend, a false-tongued midnight monster, a red-handed assassin, a thief, a school marm, a fraud, a ghost, and an unpleasant person. We esteem him a pea-green demon of the steaming pit, with a cottonwood tail, eyes in his sides, and a cork neck studded with hot door-knobs. *If there is anything worse than this we think him that.*"

THE DUSTBIN.—If you are really capable of managing your affairs, pray pay attention to the management and general condition of the dustbin. Into it the servants throw good coals and cinders in considerable quantity, and thus, indirectly, rob you of about a third part of the money you pay for coals. It is also a convenient place in which to deposit pea-shells, potato-parings, and all kinds of vegetable refuse. Moreover, scraps of bread, meat, and bones are disposed of by adding them to the heap, and a few dusters and house-flannels, used but once or so, find their way to mix with the mass, and be lost for ever. One sure result of the mixture is putrefactive fermentation. So, as the dustbin acquires fullness, it emits disgusting odours, weak, perhaps, at first, but rapidly intensifying until it acquires a murderous power, and manifests that power by spreading fever through the household. Probably one-half of all the cases of illness that result from inhalation of poisoned air are bred by the dustbin. But this is not all. The rats have a nose for food, if they are not particular about odours that destroy human life. The dustbin becomes their nest and banquet-hall; they breed quickly, and send forth colonies. By these the foundations of the house are undermined, the doors are perforated at the lower corners where they interrupt their runs, the skirting boards are pierced, the larder is invaded, the food is in part consumed, and in part polluted, by the foraging of the infamous hordes. There are other evils that spring from the dustbin, for it is like a witches' cauldron; but we will not attempt to enumerate them, for enough has been said to indicate the necessity for abolishing this familiar and filthy institution.—*The Gardener's Magazine.*

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.

BIRTH.

PRATT.—Feb. 2, at Tentercroft, Cuckfield, Sussex, the wife of Daniel Pratt, Esq., of a daughter.

MARRIAGES.

BUTTERWORTH—WORTH.—Jan. 30, at the Congregational church, Blue Pitts, by the Rev. Mr. M'Cappin, of Radcliffe, James Butterworth, Esq., Park Hill, to Elizabeth, third daughter of the late Mr. John Worth, all of Rochdale.

CLAXTON—JONES.—Jan. 25, at the Baptist chapel, Boston, by the Rev. J. C. Jones, M.A., brother of the bride, Alexander Claxton, of Norwich, to Emma, youngest daughter of the late Rev. J. Jones, of March, Cambridgeshire.

PALMER—HODGE.—Jan. 23, at Highgate, by the Rev. Josiah Viney, assisted by the Rev. Jabez Palmer, father of the bridegroom, the Rev. Alfred J. Palmer, of Folkestone, to Sara, daughter of James Hodge, of Ivy House, Highgate.

RIDLER—PERRY.—Feb. 1, at Bethesda Chapel, Bristol, by the Rev. G. Müller, Mr. J. D. Ridler, of Pucklechurch, to Emma Louisa, fourth daughter of the late Mr. B. Perry, of Bristol.

DEATHS.

DODGE.—Feb. 1, at South Molton, of consumption, Esther, the beloved wife of the Rev. Stephen E. Dodge, aged 39.

MORETON.—Jan. 28, at 28, Herbert-street, New North-road, Mary, second wife of the Rev. James Moreton, Congregationalist minister, and relict of Isaac Bull, Esq., aged 70.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Feb. 5.

The supply of English wheat for to-day's market was small, and in poor condition, after the continued wet weather. From abroad arrivals are moderate. Good dry samples of English wheat realised the prices of Monday last, but the demand was slow, and inferior parcels remained on hand. Foreign wheat met a retail sale, at former quotations. Flour was inactive, without change in prices. Peas and beans were unaltered in value. Barley of all descriptions was the turn lower. Indian corn, being in fair supply, sold at 6d. per qr. decline. The inquiry for oats was not active, and prices have given way 6d. per qr. for old oats, and 1s. per qr. for new oats ex ship since this day week. Arrivals at the ports of call are small, and we quote the value of cargoes the same as last week.

CURRENT PRICES.

WHEAT—		Per Qr.	Per Qr.
		s. d.	s. d.
Essex and Kent,			
red.		— to —	
Ditto new.	52 to 58		
White			
" new	58 63		
Foreign red	56 58		
" white	60 62		
BARLEY—			
English malting	30 33		
Chevalier	37 44		
Distilling	33 35		
Foreign	38 36		
MALT—			
Pale	— —		
Chevalier	— —		
Brown	51 57		
BEANS—			
Ticks	35 36		
Harrow	36 40		
Small	36 40		
Egyptian	32 34		
FLOUR—			
Town made	45 50		
Best country			
households	40 44		
Norfolk & Suffolk	38 39		

BREAD, Monday, Feb. 5.—The prices in the Metropolis are, for Wheaten Bread, per 4 lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Feb. 5.—The total imports of foreign stock into London last week amounted to 6,018 head. In the corresponding week in 1871 we received 2,182; in 1870, 6,456; in 1869, 2,925; and in 1868, 1,211 head. There has been a continuance of quietness in the cattle trade to-day. The supply of beasts has been rather larger, and the quality of the Norfolk and Scotch beasts was decidedly satisfactory. For all breeds the demand was inactive, and the tendency of prices was in favour of buyers. A few small choice Scots made 5s. 6d., but the general top figure for the best breeds did not exceed 5s. 4d. per 5 lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,750 Scots and crosses; from other parts of England about 250 various breeds; from Scotland 159 Scots and crosses, and from Ireland 100 oxen. Full average supplies of sheep have been on offer. Business has been rather more active, but the trade has been by no means brisk. For the best Downs and half-breds 6s. 10d. to 7s. per 5 lbs. has been paid. Calves have been purchased to a moderate extent, at late rates. Pigs were quiet, on former terms.

Per 5 lbs., to sink the offal.

	a. d. s. d.	a. d. s. d.	
Inf. coarse beasts	3 6 to 4 4	Pr. coarse wooled	6 4 6
Second quality	4 6 5 0	Pr. Southdown	6 10 7 0
Prime large oxen	5 2 5 4	lge coarse calves	6 5 2
Prime Scots	5 4 5 6	Pr. small	5 4 6 0
Course inf. sheep	4 4 5 0	Large hogs	3 8 4 4
Second quality	5 4 6 0	Neat sm. porkers	4 6 5 0

METROPOLITAN MEAT MARKET, Monday, Feb. 5.—The market to-day was moderately supplied with meat. For all qualities a slow demand prevailed, and prices generally favoured buyers. The imports into London last week consisted of 1,180 packages 91 qrs. from Hamburg, 4 from Rotterdam, and 40 from Harlingen.

Per 5 lbs. by the carcass.

	a. d. s. d.	a. d. s. d.	
Inf. beef	3 4 to 3 8	Middling do.	4 2 to 4 6
Middling do.	3 10 4 0	Prime do.	5 0 5 6
Prime large do.	4 2 4 4	Large pork	3 0 4 0
Prime small do.	4 6 4 8	Small do.	4 2 4 8
Veal	5 8 6 4	Lamb	0 0 0 0
Inf. Mutton	3 8 4 0		

PROVISIONS, Monday, Feb. 5.—The arrivals last week from Ireland were 505 firkins butter and 4,869 bales bacon; and from foreign ports 19,209 packages butter, and 576 bales bacon. The sale for both Irish and foreign butters has been very slow during last week, with the exception of a very few of the finest descriptions, which are scarce, and have brought extreme prices. The bacon market has been firm during the past week, and at the close prices of both Irish and Hamburg advanced 2s. per cwt.

COVENT GARDEN MARKET, Friday, Feb. 2.—We have had heavy consignments of broccoli from Cornwall this week, and a large amount of home-grown rough produce, which tend to keep prices stationary in the open vegetable market. Asparagus, sea kale, and forced varieties are quite sufficient for the demand. Cucumbers, however, are in better request, at an advance on last week's quotations. Lettuces, endive, and other salading from Paris, are now regularly supplied three or four times a week.

HOPS.—BOROUGH, Monday, Feb. 5.—There is no important change to notice in our market, a small consumptive trade continues to prevail for the last growth, prices of which are well maintained. More business is noticeable in yearlings and 1868 English, the latter especially being in active demand, at slightly advanced rates. The foreign markets are quiet, but firm. Latest advices from New York quote a more active trade to be doing, with an advance of 3 c. on choice qualities, and medium and low grades are in demand request, at slightly less money. Mid and East Kent, 10s., 12s., 12s., to 17s.; Weald, 8s., 10s., 9s., to 10s., 10s.; Sussex, 7s., 15s., 8s., to 9s.; Farnham and country, 11s., 13s., to 16s.; Yearlings—Mid and East Kent, 3s., 4s., to 6s., 10s.; Weald of Kent, 3s., 4s., 5s., 15s.; Sussex, 3s., 8s., 10s., to 5s., 5s.; Farnham and country, 4s., 10s., 6s., to 7s.; Old, 1s., 5s., 11s., 10s., to 21s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Feb. 5.—The supplies have been good; the trade has been dull, at about late rates. Last week's import was confined to 195 tons from Dunkirk and 200 bags from Antwerp. Regents,

70s. to 120s. per ton; Flukes, 100s. to 140s. per ton; Rocks, 70s. to 90s. per ton; Victorias, 100s. to 130s. per ton; French, 65s. to 80s. per ton.

SEED, Monday, Feb. 5.—The finest samples of English red cloverseed were held very high, and the best American brought former rates; but secondary sorts were offered more freely at less money. Choice white seed was quite dear, but the demand was not active. Fine trefoil was steady in value and demand. Canaryseed could be bought rather lower. There was very little passing in either white or brown mustardseed, and the quotations were the same as last week for both sorts. Brunswick tares met a fair inquiry, and these would command moderate prices; small sorts were not much wanted. Grass seeds realised the extreme rates of last week, with a good demand for approved descriptions.

WOOL, Monday, Feb. 5.—In the wool market there has been rather less animation apparent; the tone, however, has continued healthy for all descriptions, and the actual business transacted has been of fair magnitude.

OIL, Monday, Feb. 5.—Linseed oil has been quiet. Rape has been in limited request. Other oils have sold slowly.

TALLOW, Monday, Feb. 5.—The market is quieter. Y.C. spot, 50s. 3d. per cwt. Town tallow, 43s. 3d. net cash.

COAL, Monday, Feb. 5.—Market without alteration from last day. Hettons, 23s.; Hetton Lyons, 21s. 9d.; East Hartlepool, 22s. 3d.; Lambton, 22s. 6d.; Stewart, 22s. 6d.; Tunstall, 21s. 9d.; Tees, 22s. 9d.; Wylam, 20s. 6d. Ships fresh arrived, 43s. Ships at sea, 40s.

A PARTNER in a School, who has had great success in preparing Candidates for Examinations, desires to RECEIVE, at his private residence, a few BOARDERS requiring extra Tuition. References given. For terms, &c., apply, B., 3, Union-street, Rochester.

THE LONDON INFIRMARY for DISEASES of the LEGS, Ulcers, Varicose Veins, &c., 1, Red Lion-square, W.C. Established in 1857, under the distinguished patronage of Miss Florence Nightingale, and many members of the Aristocracy.

President—His Grace the Duke of BEAUFORT, P.C., K.G.

The ordinary income of this important and useful Charity is much below its current expenditure, and, but for the kind and generous help of those who have sent donations, the wards for in-patients would have been necessarily closed.

These diseases prevail very extensively among the industrious poor, and this is the only hospital in the United Kingdom where such cases are specially treated.

This valuable Institution has no endowment, and is dependent entirely on benevolent support.

CONTRIBUTIONS are therefore earnestly solicited, and will be thankfully received by Messrs. Coutts and Co., the bankers; or by the Treasurer, Thomas Westlake, Esq., 1, Red Lion-square, W.C.

NATIONAL INSTITUTION for DISEASES of the SKIN.

Physician, Dr. BARR MEADOWS.

Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; evenings, Six till Nine.

Average number of cases under treatment 1,000 weekly.

THOMAS ROBINSON, Hon. Sec.

CHLORALUM. An odourless, non-poisonous disinfectant. The saline antiseptic. Harmless as common salt.

15, Pembroke-road, Dublin.

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Sir—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.

The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.

I remain, your obedient servant,

CHAS. A. CAMERON, M.D.
Professor of Hygiene, Royal College of Surgeons, and Analyst of the City of Dublin.

CHLORALUM IS DISINFECTANT.

CHLORALUM IS A SALINE ANTISEPTIC.

CHLORALUM IS ASTRINGENT.

CHLORALUM is sold in quarts, 2s.; pints, 1s.; half-pints, 6d. By the gallon, 5s. In large quantities by special contract at greatly-reduced prices.

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CHLORALUM FOR SICK ROOMS.

CHLORALUM POWDER.

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CHLORALUM POWDER.—The best stable disinfectant Chloralum Powder will be found invaluable in—

Hospitals Cowsheads

Close and Ill-Ventilated Alleys and Roads

Apartments Sewers and Gullyholes

Dustbins In the Dairy and all kinds of Provision Stores

Wine and Beer Cellars In the Kennel, and in Poultry-houses

Stables Chloralum Powder is not caustic or hurtful in any way, and although it absorbs moisture, it does not deteriorate by keeping.

Casks, 1 cwt., for 15s., and in 6d. and 1s. packets.

CHLORALUM WOOL.

CHLORALUM WOOL IN SURGERY.

CHLORALUM WOOL IN HOSPITALS.

CHLORALUM WOOL.—The New Styptic and Antiseptic Surgical Dressing. In pound and half-pound packages, at 6s. per lb.

CHLORALUM WADDING.—CHLORALUM WADDING, in sheets, price 2s. 6d.

Chloralum Wadding is used extensively as a disinfectant in coffins. A dead body, when covered with Chloralum Wool, cannot convey infection.

CHLORALUM IS SOLD BY ALL CHYMISTS.

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A. N.	1	1	0
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Mr. Alexander Curling	5	5	0
F. R. S.	3	3	0
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Mrs. Padgett	do.		
Mr. Freeman	do.		
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Dr. Stoughton	1	0	0
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R. Mount Stephen, Esq.	1	1	0
T. Oliver, Esq.	do.		
G. Knott, Esq.	5	5	0
F. Wills, Esq.	2	0	0
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J. Glover, Esq.	10	10	0
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J. K. Philip, Esq.	1	1	0
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Ed. Howard, Esq., Stockport	2	0	0
W. C. Parkinson, Esq.	1	1	0
S. R. Carrington, Esq.	5	0	0
J. H. Gwyther, Esq.	2	2	0
Wm. Haynes, Esq.	2	2	0
Thos. Herbert, Esq., Nottingham	5	0	0
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J. J. Colman, Esq., M.P.	10	0	0
C. J. L. (by R. Waters, Esq.)	1	0	0
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Mrs. Norris	do.		
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	£	s.	d.
Brought forward	2180	2	6
Mr. J. F. Norris (by Rev. D. Thomas)	10	0	0
Mr. G. H. Leonard	5	0	0
Miss Leonard	5	0	0
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T. Fitch, Esq., Howden	1	1	0
Messrs. Burt and Co., Fleet-street	2	2	0
	£2,226	12	6

A further short List of Subscriptions paid to gentlemen who have not yet communicated with the Secretaries will be acknowledged next week. All who purpose subscribing are requested to do so within the next fortnight.

EDWARD WHITE, } Hon. Secs.
MARK WILKS, }

THE ARK ASSURANCE SOCIETY,
86, KING WILLIAM STREET, LONDON, E.C.,
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SUB-MANAGER.

John Wilkinson Fairey, Esq.

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The Company issues Settlement Policies under Tables A and F, at ordinary premiums, stating the names of the trustees upon the face of the policy, and the trusts in detail.

These policies have the protective advantages of a trust-deed, and are exempt from probate duty.

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"One of the most elegant, comfortable, and economical hotels in the three kingdoms."—The Field, July 31, 1869.

"From experience gained by repeated visits, we are happy to be able to testify to the exceeding comfort of this hotel. We have much pleasure in recommending it."—The Engineer, Oct. 14, 1870.

LONDON AND COUNTY BANKING COMPANY. Established 1836.

Subscribed Capital, £2,500,000, in 50,000 shares of £50 each.
Paid-up Capital, £1,000,000; Reserve Fund, £500,000.

DIRECTORS.

Nathaniel Alexander, Esq. William Champion Jones, Esq.
Thos. Tyringham Bernard, Esq. Edw. Harbord Lushington, Esq.
Philip Patton Blyth, Esq. James Morley, Esq.
Thomas Stock Cowie, Esq. William Nicol, Esq.
Frederick Francis, Esq. Abraham H. Philpotts, Esq.
Frederick Harrison, Esq. Frederick Youle, Esq.

GENERAL MANAGER—William McKewan, Esq.

CHIEF INSPECTOR—W. J. Norfolk, Esq.

INSPECTORS OF BRANCHES—H. J. Lemon, Esq., and C.

Sherring, Esq.

CHIEF ACCOUNTANT—James Gray, Esq.

SECRETARY—F. Clappison, Esq.

HEAD OFFICES—21, LOMBARD-STREET.

MANAGER—Whitbread Tomson, Esq.

ASSISTANT-MANAGER—William Howard, Esq.

At the ANNUAL GENERAL MEETING of the Proprietors, held on Thursday, the 1st February, 1872, at the City Terminus Hotel, Cannon-street Station, the following REPORT for the half-year ending the 31st December, 1871, was read by the Secretary, WILLIAM CHAMPION JONES, Esq., in the Chair:—

The Directors, in submitting to the Proprietors the balance-sheet of the Bank for the half-year ending the 31st December last, have the satisfaction to report that after paying interest to customers and all charges, allowing for rebate and making provision for bad and doubtful debts, the net profits amount to £98,098 5s. 1d. This sum, added to £4,449 17s. 4d. brought from the last account, produces a total of £102,548 3s. 3d.

The usual dividend of 6 per cent. for the half-year is recommended, together with a bonus of 3s per cent., both free of Income-tax, which will absorb £9,000 and leave £7,548 3s. 3d. to be carried forward to Profit and Loss New Account. The present dividend and bonus added to the June payment will make 18s per cent. for the year 1871.

The Directors have to announce the retirement of their esteemed colleague, Lord Alfred Hervey, in consequence of his acceptance of the office of Receiver-General of Inland Revenue. Abraham Hodgson Philpotts, Esq., has been elected a Director in his stead, in accordance with the provisions of the Deed of Settlement.

The Directors retiring by rotation are:—Philip Patton Blyth, Esq., James Morley, Esq., and Abraham Hodgson Philpotts, Esq., who, being eligible, offer themselves for re-election.

The dividend and bonus, together £1 18s. per share, free of income-tax, will be payable at the Head Office, or at any of the Branches, on or after Monday, the 12th inst.

BALANCE-SHEET OF THE LONDON AND COUNTY BANKING COMPANY, 31st DECEMBER, 1871.

Dr.	
To capital paid up	£1,000,000 0 0
To reserve fund	500,000 0 0
To amount due by the Bank for customers' balances, &c.	£16,116,730 5 9
To liabilities on acceptances, covered by securities	2,778,016 6 7
	18,894,746 12 4
To profit and loss balance brought from last account	4,449 17 4
To gross profit for the half-year after making provision for bad and doubtful debts, vis...	283,231 19 10
	£287,681 17 2
Cr.	
By cash on hand at Head Office and branches, and with Bank of England	£2,241,062 6 8
By cash placed at call and at notice, covered by securities	2,807,571 10 8
	£5,048,633 17 4
By investments, vis:—	
By Government and guaranteed stocks	1,379,989 9 3
Other stocks and securities	124,845 0 4
	1,504,834 9 7
By discounted bills and advances to customers in town and country	10,941,853 5 6
By liabilities of customers for drafts accepted by the bank (as per contra)	2,778,016 6 7
	13,719,869 12 1
By freehold premises in Lombard-street and Nicholas-lane, freehold and leasehold property at the branches, with fixtures and fittings	248,517 17 4
By interest paid to customers	52,647 9 1
By salaries and all other expenses at head office and branches, including income-tax on profits and salaries	107,925 4 1
	£20,682,428 9 6
PROFIT AND LOSS ACCOUNT	
Dr.	
To interest paid to customers, as above	£52,647 9 1
To expenses	107,925 4 1
To rebate on bills not due, carried to new account	24,561 0 9
To dividend of 6 per cent. for half-year	60,000 0 0
To bonus of 3s per cent.	35,000 0 0
To balance carried forward	7,548 3 3
	£287,681 17 2
Cr.	
By balance brought forward from last account	£4,449 17 4
By gross profit for the half-year, after making provision for bad and doubtful debts	283,231 19 10
	£287,681 17 2

We, the undersigned, have examined the foregoing balance sheet, and have found the same to be correct.

(Signed) WM. JARDINE, WILLIAM NORMAN, RICHARD H. SWAINE, Auditors.

London and County Bank, 25th January, 1872.

The foregoing report having been read by the Secretary,

the following resolutions were proposed and unanimously adopted:—

1. That the report be received and adopted, and printed for the use of the shareholders.

2. That a dividend of 6 per cent., together with a bonus of 3s per cent., both free of income-tax, be declared for the half-year ending the 31st December, 1871, payable on and after Monday, the 12th inst., and that the balance of £7,548 3s. 3d. be carried forward to profit and loss new account.

3. That Philip Patton Blyth, James Morley, and Abraham Hodgson Philpotts, Esquires, be re-elected Directors of this Company.

4. That the thanks of this Meeting be given to the Board of Directors for the able manner in which they have conducted the affairs of the Company.

5. That William Jardine, William Norman, and Richard Hinds Swaine, Esquires, be elected Auditors for the current year, and that the thanks of this meeting be presented to them for their services during the past year.

6. That the thanks of this Meeting be presented to the General Manager, and to all the other officers of the Bank, for the seal and ability with which they have discharged their respective duties.

(Signed) W. CHAMPION JONES, Chairman.

The Chairman having quitted the chair, it was resolved, and carried unanimously—

7. That the cordial thanks of this Meeting be presented to William Champion Jones, Esq., for his able and courteous conduct in the chair.

(Signed) WILLIAM NICOL, Deputy-Chairman.

Extracted from the Minutes.

(Signed) F. CLAPPISON, Secretary.

LONDON and COUNTY BANKING COMPANY.—NOTICE is HEREBY GIVEN that a DIVIDEND on the Capital of the Company, at the rate of 6 per cent., for the half-year ending 31st December, 1871, with a Bonus of 3s per cent., will be PAID to the Proprietors, either at the Head Office, 21, Lombard-street, or at any of the Company's Branch Banks, on or after MONDAY, the 12th instant.—By Order of the Board,

W. M'KEWAN, General Manager.

21, Lombard-street, 2nd February, 1872.

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CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that Dr. J. COLLIS BROWNE was undoubtedly the Inventor of CHLORODYNE; that the story of the Defendant, Freeman, was deliberately untrue, which, he regretted to say, had been sworn to.—See *Times*, 13th July, 1864.

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